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THE CHRISTIAN HOME

"CHRIST IS THE HEAD OF THIS HOME"

By Mrs. Andrew W. Blackwood, Princeton, N. J.

TWENTY-FIVE years ago it was no uncommon sight when entering a Christian home to see a wall motto which read, "Christ is the Head of this Home; the Unseen Guest at every meal; the Silent Listener to every conversation". That motto is seldom seen today. It is no longer good form to display such a sentiment but if such a motto hung on the walls of every home today which calls itself Christian, and if the sentiment expressed on that motto were a fact in the lives of those who live in every such home, the lawyers of Reno would have to shut up shop and seek their livelihood in some other way, and earth would become like Heaven.

Jesus taught more about the home than any other institution. He uses the familiar scenes of the home to teach some of His most impressive lessons. His teaching on the subject of marriage is clear and inescapable. There are three institutions which hold a prominent place in Holy Writ: the Home, the Church and the State, but the home was the first institution founded. The marriage contract, which is a necessary step in founding a home, is not to be regarded lightly, or entered into carelessly. According to Jesus that relationship cannot be dissolved, except for one reason. This relationship was founded by God, therefore it is a Divine institution and is intended to be permanent, and not a contract for present convenience, to be broken as soon as one tires of it, but "till death do you part".

That Christ has ceased to be the Head in the average so-called Christian home is evidenced by the appalling increase in the number of divorces among persons whose names are on the church roll.

FAMILY RELIGION VITAL

It seems to me that at the root of the present social chaos lies the fact that family religion has ceased to be a vital factor in the home. What do we mean by religion? "Religion is the right relation between God and you, resulting in the right relations between you and everybody else, enabling you to make the most of yourself". Early in the history of God's people very definite instructions were

given for every day life. (See Deut. 6:4-9). The principles laid down by Moses, under the direction of God, hold good today and are profitable for us.

In the laws given to Israel parents were told that they should first have God's love and His Word in their hearts, and then teach them to their children; they were to talk of them on all occasions; sitting in the house; walking by the way; lying down; rising up; their houses were to be so labeled. In other words, God, and man's duty to Him, and man's duty to man, were to be subjects of conversation in the home and on the street. Let us ask ourselves how our homes compare with this standard? When a neighbor calls, or we meet a friend on the street, what do we talk about? Do we speak of the love of God and our duty to Him? No! We talk about the weather, or the problem of feeding and clothing our families, or possibly we might talk about a neighbor in a none too complimentary way. Shame on us! We really do not enjoy talking of spiritual things very long at a time.

There is a time and place to talk of everything, even religion, but if there is one place where religion should be not only in theory, but in visible practice and in conversation, it is in the Christian home, where Christ is Head. Since the home is a Divinely ordered institution, it can exist at its best only on the basis of a working religion in the family life. What would be the effect of a truly Christian spirit, in the relation of husband and wife, on the problem of increasing divorce? There are many cases where divorce or separation are necessary, but most divorces and a large majority of cases where there is marital unhappiness, are the result of a failure to exercise a true Christian love and forbearance in the home. Out of proper relation with God, out of proper relation with each other.

THE EARTHLY HOME OF JESUS

We know tantalizingly little about the first thirty years of the life of our Lord. The curtain is drawn four times and we have brief glimpses of Him. Born in Bethlehem; presented in the Temple; the flight into Egypt; again in the Temple at twelve years of age,—that is all—but we know at this tender age of twelve years, that He made those "doctors" in the Temple "astonished at His understanding and answers". We know from that very brief statement that Mary had carefully carried out the Mosaic Law of teaching her Child.

Jesus was perfectly familiar with the intimate every day workings of the home. He demonstrated this over and over again in His parables and other teachings. I fear that sometimes in thinking of the Christ as God, we forget that He was also man, made of flesh and blood the same as we are made; subject to all the physical sensations of pain and pleasure that we are, and "*tempted* in all points like as we are, yet without sin". No doubt in that humble home in Nazareth, there came times such as come in all homes, when it was not easy to be kind and generous and forgiving. But we know that in His perfect relation to His Father He was in right relation to everybody else and that He lived out in the home, the great principles of love and truth and

mercy and gentleness which He later gave to us. Yes, the home is the place to demonstrate and to put into every-day practice our heart's religion.

Strangely enough, the home is often the hardest place in which to practice our religion, for our dear ones in the home discover our weak spots in character, as well as our strong points. It is much easier for me to tell you how to have applied religion in the home, than it is for me actually to practice it in my own home. You do not know the things that irritate me and make me do and say in the home things that I would never dream of doing or saying before you. The family knows, and that very fact sometimes holds us back from doing and saying the finer things which really express our best selves. But applied religion is the only sound basis for a happy home life. Where Christ is the real Head of the House, there we are in right relation to God, resulting in the right relations to those about us.

CAUSES OF FAILURE AND THE REMEDY

Many causes contribute toward a failure to have this ideal Christian home, of which we can make but brief mention. 1st. A light regard for the sacredness of the marriage vows. 2nd. A wrong attitude toward sex matters and money matters. A prominent doctor has said that these two causes loom largest in marital difficulties. 3rd. The restlessness which marks so many lives. Young people particularly are so constantly on the go they have no energy or time left for holy things. 4th. The irresponsibility of our present age. No one wants to shoulder responsibility. "Let somebody else do it", so often is heard. But in the home there must be a sharing of responsibility. The combination of all these elements tends to wreck home life and to destroy family religion. It is humanly impossible to have a real home under such adverse influences.

Thank God, there is very definite help for all who are laboring under such handicaps. 1st. Faith in God. "Faith is human weakness laying hold on Divine power to supply every need." What a tower of strength that is! "Our God is able" to supply all the power necessary for our daily needs, if we but lay hold of it in faith 2nd. The family altar. I cannot stress this too strongly. If there has been a little friction in the home, if the children are cross, or perhaps you are cross, the quiet time of prayer restores peace and harmony. It is the best lubricant for family machinery that I know anything about. 3rd. Faithful attendance at public worship. These are the outward and ordinary means of grace, and are the basis for sound family life. God has marvelously worked out for us the satisfying of the deepest longings of the soul and by the observance of these few simple rules, by practicing the religion we profess, by keeping the home Christ-centered, because our hearts are fully surrendered, Christ will indeed be "the Head of our Home", and our home will be a Bethel in which He will delight to dwell.

PARENTAL EVANGELISM

By F. W. Richardson.

(Printed by courtesy of United Christian Missionary Society)

IT would doubtless surprise many fathers and mothers to see their names in a published list of evangelists, and they would at once disclaim the honor, insisting that they had never so much as thought of preaching a sermon. May I venture to assert that the parent is, by divine appointment, the primary and most efficient agency for the evangelization of the world.

Consider for a moment the great advantages which the parent has over all other spiritual agencies that work for the soul's salvation.

In the first place, the parent has the *first* chance with the child. Fathers and mothers, do you realize what this means? Long before the teacher in the public school begins to instruct their opening minds, or the Sunday-school teacher gets her chance at them in the elementary department of the school, you are making upon the impressionable natures of your children the marks of character that time cannot efface. If from their infancy they are made to know that you love God supremely, that you truly believe in Jesus Christ and are consecrated to his work in the world, they will have the foundations of the Christian life deep laid in their souls by the time they have graduated from the beginner's department. The unquestioning faith, the unclouded hope, and the unmeasured love that characterized our unspoiled nature will be theirs, and into this good soil the seed of the Kingdom will readily fall and richly grow.

Remember, too, that you have the *best* chance with your children. If worthy to be a father or mother, you possess their supreme confidence and affection. Their hearts are wide open to your teaching, and they are as eager to learn the truth as the flower is for the sunshine and showers. If you will, you may shape the thought and life of your children for time and eternity. On the flyleaf of a Bible a father gave to his son he wrote: "This book will keep you from sin, or sin will keep you from this book." Often it is the indifference and neglect of the parents that keep the children from the Book.

Remember again, that you have the *longest* chance with your children. During the many years of infancy, childhood, and youth, they are constantly under your immediate care and influence, or may be if you care to have it so. Even when school days come, you still have them with you half of the day and all of the night, besides Saturday and Sabbath. The summer vacation period affords rare opportunity to strengthen the ties of comradeship between them and you. If you will, you may have your way with your boys and girls during three-fourths of their waking hours. If you allow them to drift away from you during these tender years, God will hold you to account.

How shall this parental evangelism be made most effective in winning the children to Christ and building them up into characters of abiding strength?

1. Both parents must be Christians. It is nothing short of tragedy to see

the countless homes in which the influence of one parent is exerted, consciously or unconsciously, against that of the other. In many cases it is the father who is so absorbed in business, politics, or other personal matters, that he neglects the cultivation of his own spiritual nature and, by his indifference to his religious obligations, hinders his family from exercising their religious privileges. and sets an evil example that is too closely followed. He fails to understand that his very fatherhood itself implies obligations for the highest development of his offspring; or that his marriage vows are not being kept faithfully so long as he lends no encouragement to the wife he promised to love and cherish, in the culture of that part of her nature which most enriches her ministry as wife and mother. And how sad the sight when a mother turns from the beautiful ministries of the home to devote herself to the vanities of an empty social career, prizing more the flattery and baubles with which her worldly companions reward her than the queenly throne she might occupy in the affections of her household, and the radiant crown with which she would be honored when her faithful task of motherhood was completed. The gospel has more than a double meaning and power when it is visibly set before the child in the united example and teaching of both father and mother.

2. The parents must be sincere Christians. No child can long be deceived by mere superficial professions of faith and holiness. The child nature is a mirror, reflecting the virtues and faults of all who face it. Only a genuine faith, proven by conduct answering thereto, will compel the respect and induce the imitation of the child. Distrust of the reality of their parents' religion is the cause of many refusals on the part of children and youth to enter the church.

3. The children must be taught the Word of God in the home, and be made familiar with the family altar. To the shame of countless Christian parents be it said that their children have never heard their voices in prayer, or in the reading of the Scriptures. The father might well skip large portions of the daily paper, and the mother consent to be ignorant of the latest "best seller" in fiction, that they might have time to read the Word of God with their children, and tell them some of the wonderful and interesting stories of the Bible.

4. The children must be taken, not sent, to the church, both for the period of Bible study and that of worship. The excuse so often made, that "the services are so long that they tire the children" is often a valid one; but sometimes it is made to cover the indifference of the parent, rather than the wishes of the child. The writer was accustomed from the earliest day of his recollection to attend with his widowed mother all the services of the church, both on Sabbaths and week days. She found such joy in the privileges of the sanctuary that her little boy found it easy to discover elements in the worship that interested him. And that was the day of hour-long sermons, and not twenty minute "sermonettes". So long as our boys and girls are allowed and often encouraged to leave at the close of the Sunday school, never hearing the gospel or coming under the influence of the ordinances of the house.

of God, they will not hold the church in that regard which the great Head of the Church expects.

5. The parents must pray for their children, daily and earnestly, that they may learn to trust and love the Saviour and give their hearts to him while yet tender and true. We are solicitous for the physical health and material prosperity of our sons and daughters, and pray often that these may be conserved. Shall we not send up our prayers, even more frequently and passionately, for the salvation of their immortal souls? Unless we pray for them, we will hardly have the disposition or the ability to instruct them in righteousness.

6. The parents must talk with the child about his spiritual condition and needs and urge upon him the claims of Jesus Christ as his Saviour. If parents will stop to think that they are responsible for the coming into the world of these little ones, they will hardly shirk the duty of directing their steps into the sure and safe pathway of life and peace. Why fathers and mothers, who converse freely with their children on matters of bodily comfort and health, or the education of the mind, or social and domestic trifles of the day, find themselves unable to talk with them about the concerns of eternity, passes understanding. Can it be from mere ignorance, or a sense of unworthiness, such as everyone feels when he thinks of the perfection of the Lord? It may be so. Yet parents should not forget that their children do not expect perfection in them, at least if they are pretty well acquainted with them!

7. Finally, parents should cultivate the companionship of their children. Fathers should make chums of their boys, and mothers make themselves the closest friends of their girls. No person or influence should be allowed to come between those whom God has bound together in the family circle. The other day I read of a father who said to his friend the day after Christmas, "Yesterday I gave my son the finest present I ever gave him, and he delared that it was the finest ever received." The friend asked him what the present was, and in reply he handed him a slip of paper, saying, "This is the copy of a note I gave him yesterday." It read as follows: "To my dear son. I give you one hour of each week day and two hours of each Sabbath, to be yours, to be used as you want them, without interference of any kind whatever." He told his friend why he gave this note to his boy. "A human derelict floated in, and I recognized the son of an old business friend. I said, 'Bad to see you like this, and you with such a father!' The boy responded: 'Yes, I have heard that my father was a good man, but I never knew him. He was always too busy. We saw him occasionally at meals.' That made me think, and so I am going to concentrate my time on having my boy know me." What a wise conclusion!

If the evangelism of the home has been intelligent and faithful, the children will early find their way into the church, and will develop into Christian workers who, in turn, will establish other Christian homes in which to preach the unsearchable riches of Christ. And when the fathers and mothers in such homes come to stand before the Great White Throne, they can say with pride and joy unbounded, "Behold, I, and the children whom God hath given me!"

SAVE THE CHILDREN

By Mrs. John Ferguson, New York City, Chairman of the American Woman's Division of the "Save the Children Fund"

IT was the privilege of the writer to visit some mountain communities in November, and witness results of the work which is being accomplished by the "Save the Children Fund of America".

"In one county in Tennessee a thousand children more in school this winter than last!" That is what one County Superintendent of Schools says the "Save the Children Fund" has done for them—done by giving shoes to barefooted children, by clothing almost naked little bodies, by supplying books for them to study, and so far as possible warm lunches to build up their undernourished systems. And still there are children in that county, and many other counties in our southern mountain regions who are shoeless, underclad, and ill-nourished. Some are suffering from scurvy, rickets or pellagra; some fall easy victims to pneumonia or tuberculosis because of their weakened condition. There were children still going to school barefooted over frosty ground in December—this has been an unusually cold winter in the Southern Appalachian area.

The economic disaster, which is universal, has fallen with re-doubled force upon these sturdy people. The bituminous coal industry, so prosperous during the Great War, has completely collapsed, railroad companies buying coal during the past two years at 70 and 72 cents a ton. The timber industry is also prostrated, and drought devastated certain portions of the mountains during the past summer and certain other portions in 1931 and 1932. Last year even those farmers who succeeded in growing crops on their small farms could find little or no market for their surplus at the county towns for store keepers had no money with which to buy. But the most poignant distress is in the dead, or nearly dead mining towns, in some of which there is only one day's work a week for a few men, in some none at all. Peculiar pathos of their situation lies in the fact that the company which once gave them work either cannot or will not help them any longer, and they are far from any organized philanthropy or other relief. They are unused to the thought of charity, and the old independent mountain spirit still secretly or openly resents and rebels against it. But fathers and mothers stifle their pride when they see their children barefooted, hungry or unable to attend school for lack of clothing.

When opportunity offers, some of the miners are transferred back to the land. Usually a few hundred dollars are required to enable the family to become established, but the "Save the Children Fund" agent at Lafollette, Tennessee, was told recently by two intelligent young mountain miners of little valleys where they could fell trees and build their own log cabins and grow enough to live on, "even if they have to go naked". That if they had but $75.00 apiece, they would gladly make the venture. That such people as these have not been completely crushed, or driven to violence by such disaster, testifies

to their bravery, their power of endurance, and their innate patriotism.

The "Save the Children Fund" is practicing constructive philanthropy in the mountain area, endeavoring to aid the people without pauperizing them. The method used is that one day's work is asked in payment for a pair of shoes, clothing or bedding needed by the family. The preparing of firewood has enabled some to earn money which is often shared with others who are in greater need. Other tasks consist of repairing school buildings, clearing up and draining school grounds, building gravel walks, sanitary toilets and other needed improvements, mostly around the county school property. The "Save the Children Fund" receives no financial return for this work; it is all given for the good of the community. In this manner, improvements are achieved which the communities themselves are too poor to pay for, the men are made happy by being relieved from idleness, and their self-respect is preserved. In one county alone, 2,075 days' work have been contributed, which means that more than 1,000 pairs of children's shoes, besides clothing, bedding and other supplies, have been distributed.

The hearts of the field workers are wrung daily as they witness instances like that of Mrs. Bessie W.— in the Tennessee foothills. Her husband had been crippled, and thus unable to work. There were three small children, all barefooted and thinly clad, with winter coming on. Hearing that shoes could be earned by work, Bessie toiled three days at Thorny Gap School, clearing away brush and cleaning up the grounds. The "Save the Children Fund" does not expect women to do this type of work, but there was no one else in Bessie's family to do it, and the shoes were greatly needed. The teacher reported to the "Save the Children Fund" agent that she was at the school every morning before he arrived and was pathetically glad to have the work. But when she had earned the shoes, it was found that because of the heavy demand the local worker had no shoes on hand small enough for her three children. She must wait until another shipment came. Characteristic of the mountain people she was patient and uncomplaining.

Then came the tragic climax. A few days later the teacher came into the County Seat and reported to the "Save the Children Fund" that Bessie had died of pneumonia. Concern for the family was great indeed, as the father was wholly unable to do anything for their support. Could not shoes be supplied, he asked, for the children to wear to their mother's funeral? Yes, was the reply, they must be supplied. So the agent took money from her own pocket and went out and bought the shoes at the nearest store. Even school children are required to feel a sense of obligation for the shoes, clothing, milk and lunches which they receive. They are asked either to do something for the school or for some one else who is in need, or at least to write a letter of thanks to the unknown donor who has aided them. Welfare agents report that they are not lacking in appreciation. In fact, even for favors which would seem small to us, such as the gift of some pencils and paper to a country school, these shy mountain

children almost overwhelm the donor with gratitude.

Men and boys often come to the teachers or welfare workers asking what they can do, to show appreciation for aid already received. High School girls and boys in some districts wash the school windows, replace the broken glass, scrub the floors of schools and outbuildings, repair stoves, doors and locks, clean up the yards, and other tasks.

The "Save the Children Fund of America", the American unit of the "Save the Children International Union, of Geneva", is struggling heroically to help these brave people over this rough place in their life's road, and give their children a chance to become useful citizens; but America must come to their aid, or thousands of children in those mountains may die or be unfitted for a happy, healthy and upright life. "Unless we prevent the ruin of childhood", says the Survey, "We are preparing an aftermath to the crisis worse than the crisis itself. . . . It is a foolish nation which in an emergency destroys its seed-corn."

THE CHURCH AND HOMES OF THE COMMUNITY

By Miss Lillian M. Robertson, Long Island City, N. Y.

FROM the church door we see children playing endlessly in the streets; boys in defiance of law, leap on passing trolleys and vehicles to steal a ride; a mere baby is throwing handfuls of dirt through a window where women are sewing; a group of children are wrangling a few feet away, using offensive language; a man from the Crime Prevention Bureau passes on his way to untangle a snarl in a home whence a boy has run away; children snatch from fruit stands, and dodge the police with an agility born of much practice; women hasten with their children to the movies, where they learn to look upon dishonesty and impurity callously; in dark corners are high school, and even grade boys and girls beclouding some of the beautiful things of life. Above us, an electric cross flings out its message of a Gospel that has power to change this dark picture to one of light and beauty.

THE CHURCH HAS BEEN ON THIS SITE FOR SEVENTY-FIVE YEARS

The picture is urban, yet with varying degrees, every church, urban and rural, has a community that needs regenerating.

Why have we not been successful in transforming the neighborhoods in which our churches are placed? Have we looked over and beyond the field at our door, with an eye only to those families that are on the church roll? For that matter, are we not failing progressively to Christianize our own homes? There was a time when family prayers were the rule; Scripture was memorized in passages and chapters; no meal was begun without a blessing at the table; the family attended church, Sabbath School and prayer meeting, as well as all services that were a distinct part of church privilege and worship; the Sabbath was a holy day—a family day, in which the Bible received extra attention, the catechism was learned, and

the children as well as their elders fortified for a well-spent week to follow. Moral standards were high.

A CHANGING STATUS

In *these* days, one service on Sabbath is all that many attend. Too often the Sabbath School is regarded as a children's school, and parents and adult members of the family do not go; The Young People's meeting is well supported by its members, but many of the members fill the afternoon and evening with "dates" to the detriment of the sparsely attended evening service. Last Christmas, many churches had to close the evening service, because church families were celebrating, and the festivities could not wait for Monday, the legal Holiday.

Granted, that there are noble exceptions to these weaknesses, and granted, too, that life is not so simple as a generation ago,—it may still be questioned whether or not the Church has entered into the situation by way of restraining and encouraging its members to hold fast the precious things of family life. On the contrary, sheer honesty compels the admission that the Church is progressively failing to make its own homes Christian, to say nothing of Christianizing the pagan homes of their communities.

Why have we failed? Has the pastoral call degenerated from a spiritual tonic to a *visit?* Has the Church condoned irregular attendance at the services? Has it trod softly in requiring high standards of conduct and service lest some one be offended? Have names been allowed to remain on the roll after their owners have turned their backs on the Church? Is a constant striving after *features* and popular services to lure members to attend Church the straight and narrow way to family religion?

OLD METHODS

The old methods may have been stern, but they were efficacious.

In our memory an elder was called officially to account for neglect of duty; sin in the congregation was brought before the Session, and dealt with; the omission of family worship, or neglect of blessing at table, were regarded as Pagan, and not to be tolerated; The Church took account of these lapses, and to be a Church member was a solemn matter, carrying with it obligations that were not to be treated lightly. One of the vows administered to parents when their little ones were baptized never failed to arouse the keenest response on the part of the writer, for her parents took these vows literally: "Do you promise to pray with and for this child, etc". How memory reverts to a day when a wrong had been committed, and we were led to a room apart and prayed *with* and *for*. No single experience in our Godly home stands out like that one, and the particular wrong-doing involved has never been repeated to this day. Could the Church wisely revert to some of these tested methods to restore family religion to its proper place?

THE OBJECTIVE

After all, what is the objective in Christianizing homes? Clearly to make its members more truly Christian, and to influence the homes of outsiders. It is said that one of the

potent influences in our foreign work is the Christian home, where silently and unofficially, the light shines out upon the community. If the home of every church member were of this sort, we would radiate evangelism faster than we could follow it up.

Since home influence is more powerful than any other in developing character, the Church should be the helpful ally of the home, but no substitute for it. Denominationalism does not enter into the matter any more than it entered into the situation in the South in the early days of evangelization of the Negro. Our Church did its duty, not from the standpoint of building up the denomination, but of extending the Gospel. It has never reaped membership from those efforts, but it has extended the Kingdom.

THE WAY BACK

On the East Side in New York City, a Protestant worker goes daily into the homes of the Church neighborhood, predominantly Roman Catholic, before 7:00 a.m., to help the families start the day right with Bible reading and prayer. A Rabbi, converted to Christianity and occupying a responsible position in one of our largest denominations, recently said to me, "The Church is responsible for every home in its community, and the Jew is as much entitled to its ministrations as any other group; remember that the Jew is as far from Judaism as he is from Christianity."

This was rather startling, but is it not true ? If our Churches represent Christ in the neighborhood, why should any home be omitted from its consideration? In the Clubs at the Church at West 44th Street, New York City, there are fine Jewish lads, who receive reverently the presentation of Bible truths from their leader; There are young people from Catholic families who attend the services there as regularly as they are held. The workers from the Church are welcome in these homes. Doubtless, the easiest and most natural access to new homes is through children that we draw into clubs for recreation and religious training. We may be able to bring new people into our own Christian homes in order to exhibit the Christian spirit therein. The more friendly we are, the more they will be willing to talk about God and Christ. The Church is not the first thing to talk about, but the need that we all have for God. Personal experience, admission of our own many failures may be an essential part of effective witnessing.

By whatever means we get an *entree* to the homes, it must be used to reinforce the teaching at the Church. What good does teaching against lying do, if a child's mother allows it to dodge under the turnstyle without paying fare, and commends it for so doing? It is probable that most children will do as parents do, rather than as the Sabbath School teachers say. The teacher has very little chance to fix the morals of children in her brief sessions with them, when they are in unchristian homes the rest of the time.

In a conference of consecrated workers recently, the feeling was unanimous that the Church can not remain quiescent in the presence of an unevangelized neighborhood, and the workers sought to draw from

their own experience some values of a Godly home. Parental example, prayer, Bible reading, Church attendance, Sabbath observance—all were regarded as paramount factors in moulding opinion and establishing convictions of right and wrong. It was clear that the co-operation of parents was necessary to this end.

How secure such co-operation? It was suggested that a regular meeting at the Church, perhaps monthly, for teachers and parents of all children in the neighborhood, would offer the opportunity to discuss the subject profitably. In such a meeting, withhold nothing of the aim—the *Christianization of the home.* The more parents understand our spiritual objective, the more heartily as a rule, will they work with us. Do not camouflage the purpose of the Church in this objective.

A well-organized Home Department will offer contacts. Go into the homes with the Bible and prayer. The Cradle Roll has no better approach. Mothers may be given bedtime prayers for the little ones too as they get old enough.

A friendly visit to young married people will encourage the family altar. A recreation program will lead from home to Church unerringly. It would be well for publicity to be given to youth concerning our great leaders who are Christian. A long line of Presidents have been worshippers of God. The best people are religious. Each Church may study its community, and use such methods as will be effective.

I wonder if it may rest with the women of our missionary societies to lead in this new adventure—Christianizing the homes of the Church community. This is a newly-interpreted field, and if I know our women, there will be no hesitation in enlarging the scope of activities to include this opportunity for evangelistic effort. Shall we undertake the task with undiminished ardor, and the assurance that the Leader of the past fifty years will be with us still?

THE EASTER CHILDREN

"Christ the Lord is risen!"
Chant the Easter children,
Their love-moulded faces
Luminous with gladness,
And their costly raiment
Gleaming like the lilies.

But last night I wandered
Where Christ had not risen,
Where love knows no gladness,
Where the Lord of Hunger
Leaves no room for lilies
And no time for childhood.

And today I wonder
Whether I am dreaming;
For above the swelling
Of their Easter music
I can hear the murmur—
"Suffer ALL the children".

Nay, the world is dreaming!
And my seeing spirit
Trembles for its waking,
When their Saviour rises
To restore the lilies
To the outcast children.

Elsa Barker.

From "Christ in the Poetry of Today"
Elvira Slack—The Woman's Press.

Monthly Concert of Prayer for Missions
April 26, 1933

THE REAPERS OF TOMORROW

By Miss Anna A. Milligan, Philadelphia, Pa.

THE Bible has become a most precious possession to our sisters in non-Christian lands. It means so much to women everywhere. How the story of Mary hastening over the hills to her older, more experienced friend to relate the mystery and wonder that had come to her, grips the woman heart. The song that Mary sang out of her young girl heart to God, has indeed been echoed through the ages, and the Son that was born of her understood women as no one else ever understood. How exceedingly precious are the stories of His dealings with women and little children! Women easily understand why those breaking hearts were found at the place where they had laid Him, "while it was yet dark". Women then and always are to be found where love and need call, even "while it is yet dark".

GRATITUDE AND SERVICE

Praise for His wonderful works to the daughters of men have called out a great army of women in Christian lands to come to Christ's help against the mighty forces of evil. The place which women have earned for themselves in the Church of Christ in Christian lands has assumed large proportions. Now we see an indigenous Church rising in mission lands and when it takes over the burdens that are sure to come, our sisters over there will assume the responsibilities and privileges that are rightfully theirs.

WITNESSING FOR CHRIST

The most cherished privilege of any member of the Church is that of bringing others to a knowledge and love of Christ. Even poor, old, ex-slave Nya Shodkwaich in Shulla-land craved that privilege in prayer in these glowing words, "May I have someone in my hands, who has learned the 'talk of God' from me." That other slave woman, Lydia, when she had been freed and returned to her native Ethiopia, when ordered to sit in the sunshine on the veranda of the mission hospital because of the disease that was fast claiming her life, could not be content until she had gained permission to go through the wards and read the story of Christ's love to the Ethiopian patients, who had never heard it until they came there for treatment.

WORKING WITH JUNIORS

Another priceless privilege is to train the juniors of the coming church in India. Miss Shah is having that responsibility in the cantonment church in Rawalpindi, India, which society played hostess for their annual junior rally this fall. This rally found one hundred juniors gathered from districts as far away as sixty-five miles, some of them coming in lorries, loads of happy children. Little Moslem girls were there. One little Hindu child chose to go to the rally rather than to a religious festival with her people that day. All had a

share in the program of songs, prayers, and recitations of precious Bible truths. They are learning to love their Lord and to take their place in His Church in the coming years.

EDUCATED FOR SERVICE

It was with great difficulty that Egyptian parents could be persuaded to allow their girls to attend school, at first. Little by little, as the hearts of these girls responded to the call for service, permission has been secured from parents, and now we find them filling the responsible positions as pastors' wives, and also going about as Bible women, opening up its truths to their sisters who are still 'shut in", teaching in the boarding schools where they can be protected, and even taking training as nurses so that they may minister to both souls and bodies in need. Miss Gomer Mansur was the first Egyptian girl to graduate from Assiut Hospital Training School, and now a goodly number of girls are making their way along the trail which she blazed so courageously.

VISION AND SERVICE

Dr. Aggrey told a story about a young eagle which he compared to his own people. A hunter had captured the eagle when it was young, put it with his chickens, fed it chicken food, treated it like a chicken until that eagle thought it was a chicken. When it attained its growth, a visitor tried to make it fly, but it came down to be with the chickens again. He tried again and again but each time it came down to be with the chickens. One day he took it away up to a high mountain, to its native habitat above the trees and rocks, under the great open, glorious, morning sky and it flew away and never came back. Maybe the Negroes have been made to think they are nothing but chickens, through sin and ignorance, but certainly the women of the overseas churches have. They have been treated like worthless things so long, they have thought they are worthless: but let them be led up to the mountain of vision, let them breathe the invigorating air of God's Holy Spirit, let them see the rising of the Son of Righteousness to flood their hearts, then they will soar above the sordid, earthly things, and breasting the storms of superstition and sin will keep on, onward and upward forever, in loving service for Christ.

Questions:

(1) What qualities have women in foreign fields shown that are necessary for leadership in the Church?

(2) What privileges have they been denied which we have always enjoyed?

(3) What suggestions would you offer to the native church authorities in mission lands about the work of women?

Prayer:

Pray for all women evangelists and teachers as they strive to win their own people to Christ.

Pray for all women who do not yet know the love and the peace that Christ gives.

JUBILEE YEAR

THE DR. CARRIE M. BUCHANAN GIRLS' BOARDING SCHOOL

By Miss Ida Whiteside, On Furlough, Greenwich, N. Y.

FORTY-ONE years ago, in 1891, in Luxor, a day school for girls was started in a dark damp room on the first floor of the old Mission building on the river, a building that was Mission residence above, and book shop, boys' school, girls' school, and church below. The school room was further darkened by filling the windows half way to the top with brick, to protect teacher and girls from the glances of the passer-by. The teacher, herself, was little more than a child, a girl of fourteen, who had for a short time attended the P. M. I. in Assiut. Later the school was transferred to a better location on the hill of "Old Luxor" above the river.

THE DR. CARRIE M. BUCHANAN GIRLS' BOARDING SCHOOL, LUXOR, EGYPT

Meanwhile a boarding school was planned by the Mission. Dr. Murch purchased about three acres of land in the outskirts of the village, and in 1901 Dr. Carrie M. Buchanan was sent to Luxor to start the school. She opened a boarding department in a rented house and incorporated with it the teacher and pupils of the little day school. Dr. Buchanan's work is a tradition in the village. She was known and loved by everyone in Luxor and throughout the District. Her wonderful gifts of charm and diplomacy could persuade an uninterested father to place his girl in school, and a casual tourist to provide the necessary fees. She organized and carried on the school in the rented house, and at the same time made plans and oversaw the erection of the present building on the land owned by the Mission. She gathered money from friends and tourists, and with a vision far beyond the immediate needs, so supplemented the Mission funds that the building has only recently become too cramped for the

work. In 1905 the school occupied its own building. That spring ill health sent Miss Buchanan to America. Miss Gibson, a young missionary from Vermont, who had been in Luxor only since September, was left to close the school and move the furniture to the new premises. After doing this she took one of the girls, a Moslem convert, to Assuan where she could be safely cared for during the summer. On this trip Miss Gibson contracted smallpox and returned desperately ill to Luxor, where at the time there was no other missionary. Dr. Grant and nurses were there as soon as possible, but could not save her life. She lies in the little cemetery where foreigners are buried in Luxor.

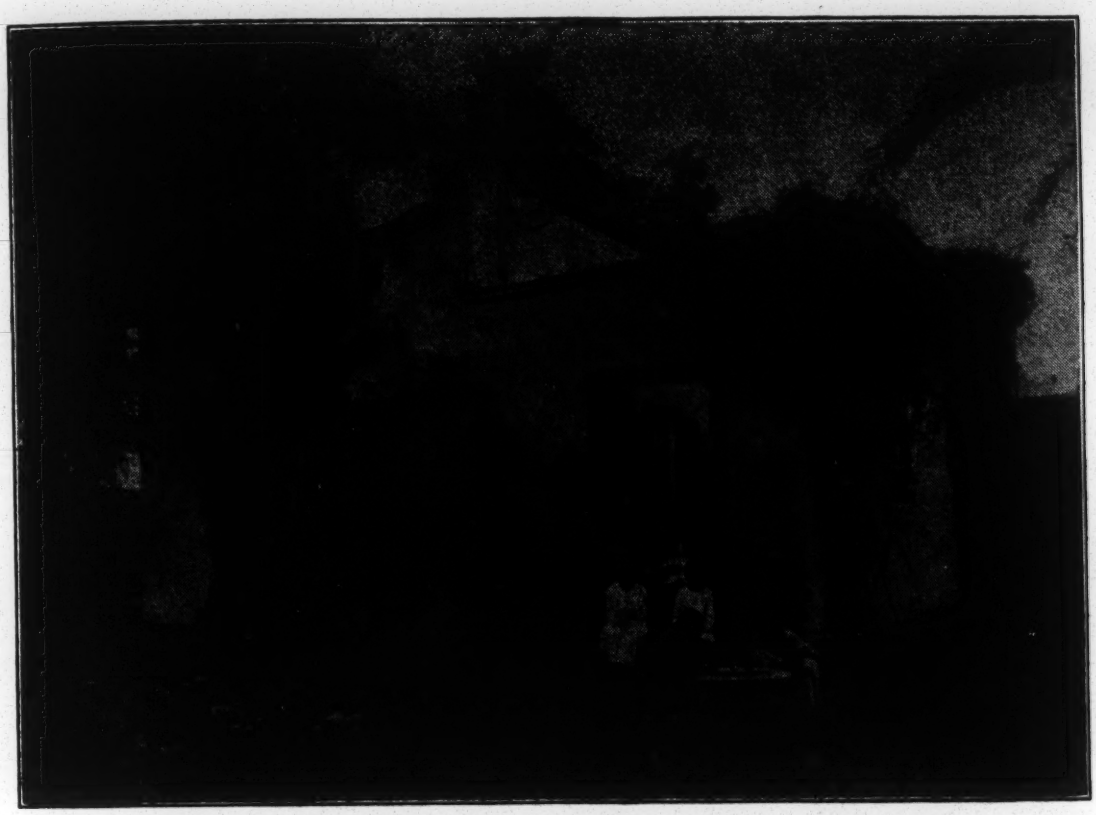
During Miss Buchanan's administration, Miss Acheson, Miss Ferrier and perhaps others were associated with her at times. In 1912 she was transferred to the Girls' College in Cairo and Miss Ferrier became the head of the school, until her furlough in 1916. Miss Ella Downie and I were associated with Miss Ferrier. In the fall of 1916 Miss Rena Hogg and Miss Downie carried the work. I replaced Miss Hogg in December of that year and have been associated with the school since that time. With me, at times, have been Miss Downie, Miss Helen Martin, Miss Esther Wilson, Miss Jean Campbell, and Miss Glass. Since my return to America in 1931, Miss Glass and Miss Patterson have been in charge of the school. There have been many short term missionaries helping as teachers for shorter or longer periods. Miss Rose Mintier has been house-mother, nurse and teacher since 1916, and Miss Grace Vincent has taught English since 1925. Both have given themselves unsparingly in the training and development of our girls.

This article would not be complete unless it told of the work of our Egyptian teachers. The child who started the little day school in 1891 is still with us, honored and beloved in the school and the community, and a pillar in the church. She has read, studied, and developed with the school. The other teachers now in the school (15 in all) are, all but one, our own graduates. All have given their best to the school. Many could have received higher salaries elsewhere, but have stayed with us because of their desire to serve the Master.

In 1915 there were 23 boarders and about 100 day girls in the school. At present there are 80 boarders and 300 or more day scholars. In 1922 three rooms were rented in the midst of the village, and 100 of our beginners are taught there.

In the school we strive to give a thorough elementary education, but above all else, to win our girls to Christ and train them for his service. With their assistance, we attempt to reach and help the community around through the church, the street Sabbath Schools, women's meetings for temperance and other programs at the school, and meetings for village women in their homes.

In 1924, Mrs. Chisholm of Cleveland, Ohio, gave us a model village home. Built of sun dried bricks, furnished simply, but attractively by the girls, it serves as an eye-opener to village women who visit us, and by working in it, our girls are taught the possibilities of their own homes.



MODEL VILLAGE HOME, GIRLS' BOARDING SCHOOL, LUXOR, EGYPT

During the early days of the school, in order to get it started, it was necessary to receive many poor girls who could not afford the school fees. Miss Buchanan was able to secure numerous scholarships for this purpose, and many future mothers and Christian workers were thus trained for service. With Miss Buchanan away, scholarship funds did not come as freely to the school. Also the value of education for girls had been demonstrated in Luxor and the surrounding towns. So an effort was made to get the school on a more self-supporting basis, which effort is still being continued. But there are constant applications for scholarship aid for girls in every way worthy of help who cannot otherwise attend the school. There is always a waiting list of ten or fifteen, only a few of whom can ever be accepted. Yet today we have many scholarships given by individuals, classes, and societies, besides some that were endowed by Miss Buchanan in her will. Since it is still very difficult to persuade an Egyptian to allow his daughter to work outside the home, unless dire economic need compels it, these girls who have received such aid, have become our teachers, Bible women and nurses, not only in Luxor District, but throughout Egypt and in the Sudan. Eighty of our 144 graduates have been, or are now in active Christian service, besides perhaps a larger number of former students who never graduated. Many a story could be told of their consecrated, devoted, and efficient service. We count that by training and sending out such workers the school makes its greatest contribution toward the evangelization of Egypt.

THE MARTHA McKOWN HOSPITAL, TANTA, EGYPT

By Susannah McKeown Hutchison, Tanta, Egypt.

IN 1896 Dr. Anna Watson and Dr. Caroline Lawrence were sent by the Women's Board to Egypt. They did not come to a well equipped hospital in a city with modern improvements. At that time Tanta had no paved streets and no electric lights. We who have come in later years must go into some of the dark crowded streets in the back sections of the city of today to appreciate what life must have been like here thirty-five years ago.

But these two consecrated women had come with a vision of the need of the women and children of the Delta and a firm belief in a Great Physician who was ready to relieve their suffering and to save their souls. Conditions have changed much in the intervening years but still a great need, physical and spiritual, exists and still the Great Physician stands ready to heal bodies and souls.

A WOMEN'S HOSPITAL

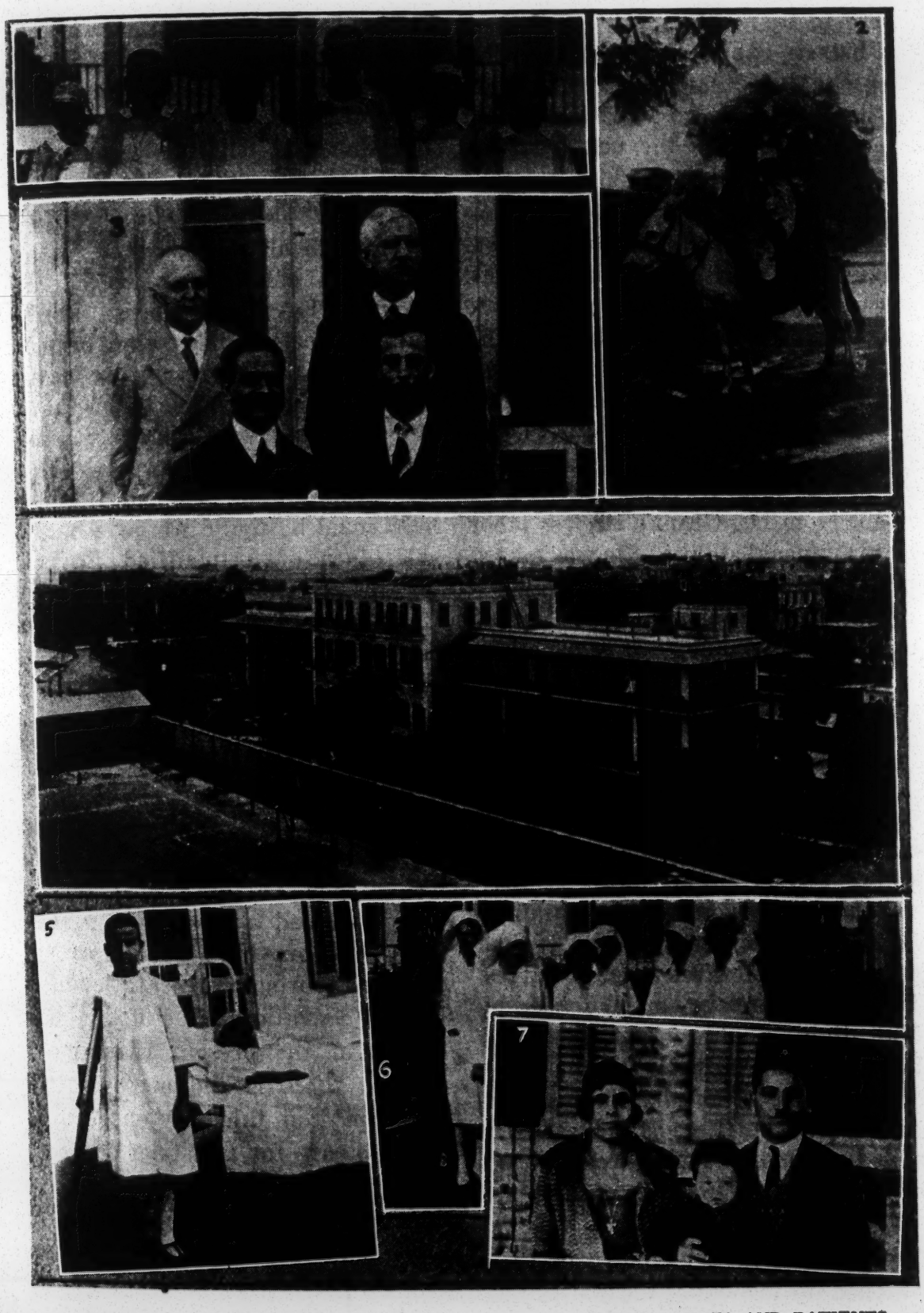
At first the doctors lived and conducted a clinic in a rented apartment in the city. As soon as possible a site on the edge of town was procured and buildings erected. There was a residence for the doctors in which provision was made for examining rooms, and another building for the hospital proper. To this new institution was given the name of Miss Martha J. McKown, one of the pioneer lady missionaries to this land. These newly erected buildings were open for use in 1904.

Miss Lulu Harvey, now Mrs. Berberi of Monmouth, a child of the mission, rendered invaluable service during the early years as chief of the nursing staff. Miss Daisy Robertson and Miss Sill are among the nurses whose unselfish service is remembered and praised.

The institution remained a women's hospital until in 1913 when both the doctors were detained in America. Dr. Pollock, now of our mission in Ethiopia, helped for a time. The Association of 1913 was forced to make some provision from among the men then on the field. They took action making this a general hospital and appointed Dr. A. F. Grant, then serving in Assiut Hospital, to this work. It was hoped that Dr. Watson would be able to return and be associated with Dr. Grant.

Moving to Tanta in the summer of 1913, Dr. Grant at once encouraged men to come to the clinic. Plans were forwarded for enlarging the hospital building and fitting it to care for patients of both sexes. Those who use the building as it is today, remember with gratitude the work of Rev. Wm. Coventry whose carefully drawn plans were used in the remodelling. While building was going on the medical work continued with big clinics, many calls in the homes, and caring for some patients in the doctor's home. Miss May Holland, now in charge of the Clinic in Benha, superintended the nursing department at that time.

Then came the war with its many disappointments. A cable came from America ordering conservation of funds and a cessation of building. For four long years the blank walls that



THE MARTHA McKOWN HOSPITAL, TANTA, EGYPT—DOCTORS, NURSES AND PATIENTS

1. A Group of Hospital Maids. 2. Leaving the Hospital. 3. Staff of Physicians, 1929, Dr. Grant, Dr. Moore, Dr. Boulos, Dr. Hutchison. (Note, Dr. Boulos is the son of a Protestant pastor and brother of another. He is a fine Christian boy educated at Assiut and Beirut and is now in Government Medical service.) 4. Martha McKown Hospital as it appears today. 5. Two Little Patients. 6. Present Nursing Staff. 7. One of the Egyptian helpers with his wife and baby.

Cut furnished from Mrs. George Moore Memorial Fund.

were to be the Hospital stood there with their gaping windows. In 1915 Dr. Frank McClanahan was appointed to the work and when Dr. Grant went on furlough the next year, he continued the clinic work.

Not until 1919 was building resumed. Dr. Grant returned from America in April and from then until the past year it was his privilege to see the institution grow, not only in her physical equipment, but in favor with the people and in its service to thousands of Egypt's needy. Those of us who have known Tanta Hospital in these later years cannot think of it apart from Dr. Grant's tireless labor or his unusual ability. He was a keen physician, a wise administrator, and a consecrated missionary. He looked on his professional work as a witness to the Savior's love and in doing it he was consciously following in His steps.

A GENERAL HOSPITAL

December 15, 1919 the Martha McKown Hospital was reopened as we know it today, a general hospital, serving men, women, and children, Egyptians and foreigners. It had then a staff of three foreign nurses. Today there are six, superintended by Mrs. E. G. Smith of Glasgow. In December 1920, Dr. W. T. Moore became a member of the staff and in June 1922 Dr. H. S. Hutchison was added. Since the death of Dr. Grant last summer, these two doctors are carrying on the work.

It is a satisfaction to all who have watched the growth of the institution, that the building of the first class wing with the nurses' dormitory, was completed in 1930. These sections were in the original plans but for lack of funds their completion was postponed. In conversation with Dr. Grant during his last furlough, Mrs. H. C. Campbell said, "I want to see that hospital building completed in your lifetime and mine." They both saw that desire granted.

Through all its existence the hospital has employed a considerable group of Egyptian helpers. Foreign nurses supervise Egyptian orderlies and maids. At present we have a capable Egyptian nurse trained in Assiut Hospital, who carries a helpful share in the women's work. Whenever funds permitted and a suitable man could be found we have had the assistance of a qualified Egyptian doctor. Our association with these Christian young men has been very happy and profitable. We dare hope that it has been helpful to them as well.

AN EVANGELIZING HOSPITAL

Direct evangelistic work is carried on daily at the clinic and in the wards. For several years this work was in charge of Rev. W. B. Jamison who arranged a most helpful series of lessons, providing for the average patient a thorough presentation of the Plan of Salvation. One of the heartbreaks of the present reduction in mission force is the necessity that took him from this very encouraging work to care for a district otherwise left without a missionary. His Egyptian assistants, the evangelist and the Bible woman are carrying on as best they can with what help and encouragement the doctors are able to give. Of course they meet discouragements. Ofttimes the seed falls on stony ground or on the beaten highway and

apparently grows not at all. Our joy is that so often it falls on good ground and bears fruit,—we cannot measure how many fold. Some of the most encouraging results evangelically are found right in our staff of helpers, who hear day after day and themselves share in the ministry of healing which in itself is our daily witness.

THE PATIENTS

It might surprise you to know that one of every ten patients cared for last year was an American missionary or some member of his family. As you walked through our hospital in the year 1931 three of every ten patients you passed in the wards or in private rooms were Christians and the other seven were Mohammedans. In no other phase of our mission work are we able to reach so high a percentage of Mohammedans. Those who would not enter a Christian meeting or send their children to a Christian school, often in their physical extremity do come to a Christian hospital. Our constant prayer is that those who come will here meet the Great Physician and that He will lead to us those whom He would heal.

THE BIBLE WOMEN'S TRAINING SCHOOL, TANTA, EGYPT

One of the Institutions Started and Supported by the W. G. M. S.

By Miss Laura B. Wright, Tanta, Egypt.

THE first woman missionary in 1856 longed to find Egyptian women competent to teach their own sisters. That has been the desire of every woman missionary since her time. As late as 1897 only 6 women out of every 1000 could read, in 1917 only 21 out of every 1000, and in 1927 only 40 out of every 1000.

So it fell to the missionary to teach a few to read the Scriptures and then employ them to teach others. Women with good eyes and well-formed features were not successful candidates for the work. I well remember how Miss Anna Y. Thompson startled me once when she suggested that we pray for more one-eyed women that they might become Bible Women. It was the blind woman, or the one-eyed one, or the ugly one who could continue in this service or who would be permitted by fond parents to enter into it. I'm sending a picture of our group in 1932 that you may see what a good looking family I now have which is an index to changed and changing conditions. How thankful we are that the Lord is causing the need of Egypt's womanhood to appeal more and more to her educated daughters.

As years passed the work expanded —education of girls increased in popularity—women were given more freedom—the need for a more educated type of Bible Woman constantly pressed upon the missionary women—the conviction deepened that a school for training Bible Women should be founded and equipped and housed in a permanent building.

The way the Lord led is a long interesting story. Mrs. Hart's courageous and persistent efforts to meet the need in her district is a tale in itself—how she persuaded village

girls to live in her home, and learn from her at the same time that they were studying in the Mission Girls' School, how these girls developed into such acceptable workers that they were in great demand, and the part this had in leading the mission to the conviction that the time was ripe for the beginning of the Bible Women's Training School.

Miss M. Finney could take up the story and tell of her disappointment when the Women's Board felt unable to undertake the project; how things worked together until in September 1919 the school was opened in a tentative manner in two or three rooms in her rented house; of how funds from the New World Movement made the purchase of land and the building of the Community Center possible; of how the school was transferred in June 1924 to its permanent home in the new building; and of her days as head of the school until 1927 when she resigned that she might be free to take charge of evangelistic work among women in the large Gharbia Province. Miss Lucia Dwight had charge of the School from the beginning of 1927 till October 1928 when the writer of this article took over the school.

The distinctive objective of the Bible Women's Training School is: To train young women in the Christian life in such a way that they shall demonstrate, along with all else desirable, that type of character for which the Bible stands; to train a number of them for Christian leadership and service among Egyptian girls and women; to train them that they may become prepared to lead others to an intelligent, reverent, and practical knowledge of the Scriptures, and to teach them in homes, in group meetings, in schools, and in Sabbath Schools and to conduct, address, and lead religious and social meetings for

STUDENTS OF BIBLE WOMEN'S TRAINING SCHOOL, TANTA, EGYPT, 1932

Cut furnished from Mrs. George Moore Memorial Fund.

women and specifically to teach women how to know and present to others Jesus Christ as Saviour and Lord.

The requirements for entrance are not yet definitely or finally formulated. In general they are that an applicant shall be fully grown, of strong healthy mind and body, having a sincere love for Jesus, and an earnest desire to teach her countrywomen the way of faith and salvation in and through Christ, the only Saviour. The thought is, as soon as possible, to make the minimum scholastic standard for entrance equivalent to that required for the Primary Certificate of the Ministry of Education. Later, it is hoped to raise the standard to that required for graduation from the Secondary Schools.

The Course of Study requires two year's work for girls who have done advanced work in the Mission Higher Schools, or in similar schools, but for others, at least three years are necessary in which to complete a satisfactory training. The curriculum includes a Course of Study in the Old Testament, a Course of Study in the New Testament, a Course in Christian Doctrine, Islamics, Methods, Domestic Science, Health, Singing, Hand-Work and Art. The students engage in Practical Work appointments in the School, in the Community Center, and in the homes of the city.

During the years since the opening of the Bible Women's Training School in 1919, 34 young women have completed the Course of Study prescribed, having received also a satisfactory preparatory training in the Mission or other schools. Twenty-nine of these are at present engaged in teaching the Scriptures to the women of Egypt in various places throughout the Nile Valley. Four others who were unable to take the whole course of training are also acceptably serving as Bible Women. Many of these women are doing most effective work and are bringing the light of the knowledge of the Gospel and the knowledge which makes wise unto salvation into the homes and the hearts of many women in Egypt. Four of the 34 graduates have married and one has died. These women make excellent wives and home-makers as well as superior Bible-teachers. Three of them are converted Moslems.

The girls have come from all the four Presbyteries of the Synod of the Nile and from various centers. Graduates of the School are out working in all four Presbyteries.

The School is making for itself a place in the Mission equipment and is supplying a great need—a need that will continue to exist for many generations. The Gospel and its teaching are having a free course in the homes of Egypt.

Let us bow in humble gratitude to Him who has led and is leading; let us commit to Him this school, all who contribute to its support, all who are now in it, and those who have gone out to publish the glad tidings; may His kingdom come and His will be done in the hearts and homes of Egypt. Let us ask Him to enable us that we may be faithful in our trust until He comes.

Welcome to Pittsburgh!

OUR U. P. WOMEN'S ASSOCIATION

By Mrs. Craig Smith, Pittsburgh, Pa.

IN this Jubilee Year of our denomination, when we are taking a backward look at the many ways in which God has led and blessed us, let us not overlook our United Presbyterian Women's Association. While it is under the Management of the Women of the Church, it has the hearty support and interest of many of our good friends among the men.

This work started in a very modest way more than fifty years ago. Rev. James M. Fulton, then a Senior in the U. P. Theological Seminary was called to the Pastorate of the Fourth Church, Allegheny. In his congregation was a widow with five children, and she was dying and had no one to whom she could entrust the care of those children. She begged Rev. Fulton to find Christian homes for them, and the difficulties he encountered, led him to feel that we needed a Home for just such cases in our denomination. He called a meeting of all the Missionary Societies in the United Presbyterian churches of Pittsburgh and Allegheny, and there the United Presbyterian Women's Association was formed. At first a house of six rooms was rented but this house soon proved inadequate for the work. Then a Charter was obtained, so that the Association might legally be able to purchase property. Soon a property situated at the corner of West Jefferson and Monterey Streets, Allegheny, was purchased, and the work was carried on here for many years. The children attended the public

ORPHANS' HOME, VALENCIA, PA.

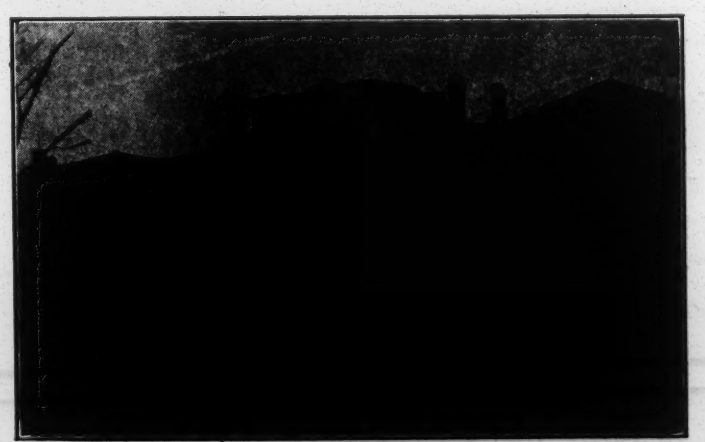
school and attended the Fifth Church. There was a great desire among its friends and the Board of Managers to find a better location where the children could have more room to play and enjoy nature and the great outdoors. So within the last few years that dream has been realized. The new Home is located near Valencia, Pa., about twenty miles from Pittsburgh. It is a beautiful Home with all the advantages of the country and the comforts of town. The Children are taken to and from school in a bus. There has been an average of 75 children in the Home during the past year.

In the early days of the Home the need of the hospital care for sick children was felt, and a small hospital was opened and called the United Presbyterian Memorial Hospital.

COLUMBIA HOSPITAL, WILKINSBURG, PA.

In 1892 our Home for the Aged was purchased in Wilkinsburg, consisting of five acres of ground with a double house on it. This house has been enlarged and an annex for men built, so that we can now care for a family of eighty-nine. An admission fee of six hundred dollars is charged, and no one under seventy years of age is admitted. Here they are cared for in all the declining years of life and made just as comfortable as the infirmities of age will permit. One dear old lady who has been blind for many years passed her 96th birthday in February.

The small Memorial Hospital became so inadequate to the demands made upon it, that it was finally decided to build a new hospital upon part of the lot in Wilkinsburg, which had been purchased for the Home for the Aged. In 1906 this new hospital building was opened and the name changed to Columbia Hospital, because there were so many Memorial Hospitals in the State of Pennsylvania. From the beginning its doors have been open to all who needed its help, regardless of color, creed, or sex and no one has ever been turned away for lack of money. During the last year the free work amounted to about $50,000. Dur-



HOME FOR THE AGED, WILKINSBURG, PA.

ing all the years of its existence Columbia Hospital has taken care of our missionaries free of charge and many have returned from our foreign fields broken down in health and found loving care within its walls. The students in our Seminary are also cared for, free of charge.

From the beginning the money necessary to support our three institutions came from various sources. First, membership fees, one dollar annually; life memberships, twenty-five dollars; life directorships, one hundred dollars. Donation of money and supplies came from individuals and from Missionary and Aid Societies and Churches. Many bequests have been received and each institution now has some endowment funds, and it would be a great cause for gratitude could these funds be materially increased. There is a great need for financial help at present because of embarrassment caused by the closing of the Monongahela Bank.

For so many year Mrs. H. C. Campbell was the faithful and untiring President of the Association that her name will ever be linked with its history. The names of the present officers may be found elsewhere in the Magazine.

Each institution has a Board of Managers of twenty-five women. These Boards meet monthly and carry on the business of the institution, and report to the Association at their regular monthly meetings, which are held on the fourth Friday of each month, except during July and August. The annual meeting of the Association is held on the last Friday of October.

The Board of Directors is composed of the officers of the Association and three members from each one of the three Boards of Managers. Their regular meetings are held the Thursday before the Association meeting.

Each institution has an Auxiliary Board of young women, who do splendid work and give much pleasure and enjoyment to the children in our Orphans' Home, to the Aged Ones and to the children in the ward of Columbia Hospital.

Each one of the institutions has an annual Donation Day when they are "At Home" to their many friends and these friends come with gifts in their hands, and gifts are sent in from near and far to help carry on the work.

A lawn fete is held on our Association grounds in Wilkinsburg every June and this year will be held June 16th. It is a day when United Presbyterians meet together in friendly intercourse and spend a pleasant afternoon and evening. A goodly sum is realized at this time, to be used in Association work.

Each Sabbath afternoon services are held both in Columbia Hospital and in the Home for Aged for the benefit of those who are too feeble to go out to Church.

Our grateful thanks go out to all our friends throughout the Church, who have helped us in this work for the Master,—by their prayers, their contributions and their bequests. May the friends of the past be also the friends of the future and may new friends be added year by year! May we not hear our Master's Voice speaking to us, even as he spoke to his disciples of old "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Politics in India

By Dr. Harris J. Stewart, Gujranwala, India.

WARREN HASTINGS became the first Governor General of India under the British East India Company's management, in 1774. He laid the foundations of British rule in India at about the same time that the American Republic was coming to its birth. Those foundations have proved thus far to be very sound and enduring. The English having come as merchants found it necessary to remain as masters. Out of disunity, chaos and insecurity, they evolved unity, order and peace, and now govern a larger population and more widespread territory than ever Hindu Raja or Moghal Emperor set claim to. They have built roads and railroads, dug canals to reclaim millions of acres of desert, and extended an efficient postal system serving the remotest villages and supplying cheap post, telegraph and savings bank facilities to all. The Government in India conserves vast forests and mines, and manufactures salt, the monopoly of which it inherited from Native rule; supervises medical and sanitary work, conducts an educational system, and carries on various kinds of public works. By its police and judicial systems it provides security and justice without partiality. Famine, formerly a frequent scourge, has been practically abolished. Under the Pax Brittanica the population has improved economically and has increased by leaps and bounds. Perhaps the greatest increase in its history took place in the decade between the last two censuses of 1921 and 1931 when 11 per cent, or an actual sum of thirty-four million souls was added to the population, bringing it to a total of three hundred and fifty-three million. There can be little question but that the British *raj* has been a great benefit to India. It has developed a highly organized machinery of government led by a trained civil service, setting a high standard of efficiency and integrity. Whatmay be its defects—it has brought a large degree of personal security, peace and freedom to the people of India.

DESIRE FOR SELF-GOVERNMENT

But—as Indian nationalists have not been slow to quote from a British statesman— "good government is no substitute for self-government." Foreign rule—however benevolent— is always more or less galling to feelings of patriotism, and it could not be expected that intelligent Indians would prove an exception to the rule. So the discontent which has always doubtless been present to some extent under an alien government has of latter years been increasing, and the demand for *swaraj* (home rule) has been growing in volume and in organized expression. This has indeed been fostered by the very government complained of through its educational system and other agencies by means of which the knowledge of and contact with western ideals and institutions of a democratic character has increased.

Nor has the British government been unsympathetic toward this natural desire for freedom. The policy of the English for many years has been to increasingly train and as-

sociate Indians with themselves in the active control of affairs, and constitutional changes have been introduced from time to time looking to a gradual demission of authority to them. The last of these changes was embodied in the so called Montagu-Chelmsford reform scheme which came into operation in 1921 whereby a considerable degree of local responsibility in the various provinces was turned over to representatives of the people, and other significant installments of home-rule were initiated. This scheme was in pursuance of an announced policy looking to the giving to India the status of a self-governing dominion within the British Empire. It embodied the provision that after a ten year period, a further installment of home rule would be inaugurated on the recommendation of a commission which would investigate the working of the reforms and the fitness of the country for it, and would report to Parliament. Hence the appointment of the "Simon Commission", headed by Sir John Simon, which toured the country in 1927-1928, and in its report favored further advance in the granting of self-governing power to India.

There was, however, a growing spirit of dissatisfaction among the more extreme nationalists in India which refused to co-operate with the British government in its reform schemes, and which led in a large degree to the boycott of the Simon Commision, a policy which received added impetus from the fact that the Commission was composed entirely of Britishers.

INDIAN NATIONAL CONGRESS

The forces of non-co-operation and intransigence are largely embodied in the "Indian National Congress", an organization which came into being as early as 1885 with influential British encouragement and support and which had for its aims the unification and regeneration of India along mental, moral, social and political lines. Until 1907 its efforts were to attain self-government as an integral part of the British Empire by peaceful and constitutional means. In that year it was disrupted by a faction of so-called "extremists" and, in spite of efforts of a decade to heal the breach, a definite split occurred between the "Extremists" and the "Moderates", the former capturing the machinery of the Congress and the latter setting up a party of their own. The Congress passed under the domination of Mr. M. K. Gandhi in 1920. It has since become growingly irreconcilable to the British government in India. It had expressed dissatisfaction with the Montagu-Chelmsford Reforms, reiterating a declaration that India was "fit for full responsible government", and by the end of 1920 it decided on non-co-operation. The "Reforms" nevertheless went into operation in 1921, and were worked in spite of partial or complete boycott and non-co-operation on the part of Congress. Dyarchy—as the dual system of control then inaugurated and still functioning has been called, has had a partial success even when representatives of the Congress type were absent from the Legislative Councils, or employed obstructionist and wrecking tactics when it pleased them to secure elec-

tion. Suppressive measures have had to be employed when the agitation organized by the Congress threatened to paralyze the functions of government, and the over-riding powers of "certification" and "ordinance" have on occasions had to be resorted to by Governors and Viceroy to keep the machinery of government going, and to secure the peace and order of the country. Mr. Gandhi was imprisoned for sedition when the non-co-operation campaign became dangerous, and, though he was released long before finishing his seven year sentence, his influence suffered eclipse for a number of years.

At the time when the "Congress" embarked on its non-co-operation movement (in 1921) a Mohammedan minority was allied with the Hindus in it. They supported each other in expressing their grievances against the British, not only on account of the wrongs of India, but also on account of those of Turkey. They felt that England had not done sufficient to save Turkey, including the Caliphate as the political and religious head of Islam, from the disastrous fate which befell it as a result of the Great War. "Hindu-Muslim Unity" was therefore much talked of at that time; but this rather unnatural alliance on the part of Hindus and Mohammedans was eventually broken off. The so-called "Khilafat Movement" on behalf of Turkey collapsed as a result of Turkey's own act in expelling the Sultan, and thus abolishing the Caliphate, and in time the Khilafat leaders dissociated themselves from the Congress as they felt its aims were too exclusively Hindu in character and militated against the welfare of Mohammedans.

The Congress-Khilifat agitation bore fruit in a dangerous rebellion of the Moplahs in Malabar in 1921. These bigoted Mohammedans not only displayed antipathy to the British government but demonstrated that the Hindu-Muslim unity attained by the Congress was of a superficial character, by forcibly converting thousands of their Hindu fellow citizens. Rioting broke out in Bombay toward the end of 1921, and many have been the communal riots between Hindus and Mohammedans throughout India in the years that followed, and many the lives lost in such clashes. Apart from these extreme expressions of mutual antipathy, the deep-seated cleavage between the two major religious communities of India has effectively prevented their uniting in efforts to obtain self-government, so that they are today ranged in opposed political parties.

ROUND TABLE CONFERENCE

The opposition aroused against the Simon Commission showed the British Government that a scheme of reform based on its recommendations would not prove acceptable to India, and even before the publication of the Commission's report a very earnest effort toward conciliation was made by an announcement through the Viceroy, Lord Irwin, inviting Indians of all shades of thought to unite with British statesmen in a Round Table Conference to work out the future constitution of India.

(To be continued)

Miss Anna Y. Thompson

A Tribute from Egypt

WE desire to express our deep sense of gratitude for God's gift to us of the life of Miss Anna Y. Thompson by whose death on December 15, 1932, we have lost the presence among us of the last of that generation of pioneers who laid the foundations on which our work has been established.

She was but twenty years old when on December 7, 1871, she reached this land of her adoption, and to it she gave 61 years of beautiful life and unremitting service, her service as an active missionary giving place towards the close to the harder service of unmurmuring endurance made fruitful by all the graces of the spirit.

She tasted pioneer work in Mansura and the Fayoum, and belonged too, in a real sense to the whole of Egypt, but it was in Cairo mainly that her work was rooted, it having been continuously her home since 1876. For about forty years, fifteen of them in the boarding school at Ezbekia, school cares formed part of her daily routine but never to the exclusion of that evangelistic work among Egypt's womanhood that was to the end her special vocation.

Her interests were broad and keen. In the sphere of education her sympathies extended from the smallest school in remote village or Cairo slum to the largest institutions such as Assiut College and Cairo University. In the sphere of literature she was a constant distributor of all that came into her hands. In the fight against drink and drugs every worker and every effort could count on her active support. The Evangelical Church, its pastors and members, its activities and its problems she carried on her heart. Prayer meetings, Christian Endeavor Societies, Missionary Societies, and house visitation we considered her special hobbies.

But above all she found her way to human hearts made countless friends through the length of the land and far beyond its bounds and engraved their names upon her memory. All and sundry answered to her charm and felt her worth. There gathered at her grave East and West, rich and poor, cultured and ignorant, old and young. To each the world seemed poorer and the life beyond richer because she had passed through Heaven's gates, there to know at last in all its fullness that joy of her Lord which through the crowded years of her long life had been her daily strength.

Resolutions in memoriam of Miss Anna Y. Thompson adopted by the American Mission in Egypt at the annual meeting of its Association, January 2-7, 1933. Miss Hogg, Chairman of the Committee.

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India.

TRAVELLING COMPANIONS

By Mrs. E. L. Porter, Rawal Pindi, India.

We had just finished a highly concentrated and most interesting meeting of our Synodical Executive Committee which was presided over with a delightful grace by one of our Indian sisters. She was good to look upon in her dainty pale pink sari and its flowing lines added dignity to her bearing. She had her agenda laid out in the most methodical way, and the meeting in all its sessions had been carried through in a thoroughly business-like manner. Weighty matters were up for discussion, such as the consideration of Life Memberships for the Juniors; how the Young Women's organizations could be extended and made to blossom with the new life of India's young girls; the bestowing of scholarships from our precious Thank Offering Fund; and how that fund was to be disbursed so as to make its light shine to the farthest possible dark corner. The new Thank Offering goal had been fixed, just a bit ahead of last year's, for no one was willing to sound a note of retrenchment in this department in spite of hard times and the "cut".

The minutes were kept by two faithful secretaries in Urdu and English, and every bit of the business faithfully recorded. The sweet-faced Urdu Secretary had been very careful to ask questions and be quite sure that she had everything down right. She had a mind of her own, and was exercising it to the best of her ability. The delegates from the five Presbyterials were all sitting up and taking notice, keenly interested not to miss a single item in the notes they were making to carry back. For two or three it was a first experience of a Synodical meeting, and a new world was opening up before them.

Thus for most of the hours of a long day a group of Christian women were deeply engaged in the business of the Kingdom. It was a day of delightful fellowship, and every one had a feeling of satisfaction in work well done. The noon meal was prepared in the Indian fashion and thoroughly enjoyed by the whole company around the hospitable table of the ladies in charge of the Girls' Boarding School.

After a cool comfortable night out under the stars, and a good cup of tea, we made an early start for home. The delegates all travelled together to the junction about an hour's journey away. All went happily. The memories of the day before lingered, and our thoughts went out to the year's work that lay ahead. We all wanted to carry the inspiration of the meeting to our individual societies and Presbyterials. Oh, that more of India's women might be led to see the beauty of our Lord, and might come to acknowledge Him in the beauty of holiness. We separated to go our individual ways with happy goodbyes, and a new and more steadfast purpose holding us.

Two of us had still a distance to go together on the main line, and our faithful "red shirt" (not red cap) came to call us to our train and carry our bistars (bedding) mosquito nets, poles and all complete. We found the "Ladies Only" occupied by an Indian Moslem family, a mother and her children. They had piled themselves all over the two lower seats. The eldest boy was asleep on one upper berth, and from the other a young girl shyly peeped down at us. A little girl was asleep by her mother, and a baby perhaps eighteen months old, was spread out also asleep. As we entered the baby waked up and the mother moved his bed to allow us room to sit down. We bestowed our-

selves in the least possible space, and proceeded to make friends with the mother. She responded pleasantly, and her look of being-intruded-upon gave place to a smile.

The baby was ill, very ill and the condition in our crowded apartment became unspeakable. We looked at each other and smiled. The same thought was uppermost in our minds. How could one possibly describe conditions to folks at home, clothed in language that would pass the censor?

Here was a perfectly nice way to travel, 2nd class, with linoleum floor, leather covered couches with spring mattresses, electric fans, and a private toilet to each four berth compartment. Also, perfectly nice people to travel with. A friendly woman in clean clothes (they are not always so) concerned with the care of her children. True her baby wouldn't get a bath once a month, if that, his eyes were sore and neglected, his stomach certainly needed better treatment, but she had enough means to travel 2nd class rather than 3rd or intermediate, and one could see she came from a very respectable family. Just plain ignorance explained her predicament —and ours.

At the next stop the waiter brought my breakfast. (My companion was getting home sooner and did not want any.) I asked him if a sweeper could be found to clean up, saying I couldn't eat in that car. He said "No, there isn't time, but the next car is clean, why don't you get in there?" True enough. It had emptied out at the stop. With a thankful acknowledgment to the Father we quickly transferred ourselves and hand baggage, and the train moved on. I was then able to appreciate, if not altogether yet ready to enjoy, the light meal. For the rest of the way we luxuriated in a certain amount of cleanliness—for what does *dust* matter compared to some other things—and a place to ourselves.

After a fashion you soon get used to things here while trying your level best, in season and out, to raise the standard of living! And above all, you very soon love the people—friendly, courteous always, and so willing to listen to your message. Then you compare them—these Moslem and Hindu sisters—with the exquisite young Christian women in their refinement and beauty, and decide that it is immensely worth while to have come, and given the message of the Father's seeking love, and seen the transformed lives.

THE ANNUAL MISSION MEETING

By Mrs. Ethel W. Colvin, Gurdaspur, India

I wish to tell you of our Annual Mission Meeting in Sialkot. This is reported to you year by year but it never grows old to us who have a part in it. There are never two which are the same; always something new and refreshing in the Devotional program; different problems in the business sessions, a different crowd on furlough and a different party to welcome from America.

We do thank all you women for sending us new recruits. Two nurses and a doctor, since last Annual Meeting, give us much needed help for the Women's Hospital. Miss McConnell has had most of her year of language study and is to be located in the Memorial Hospital, Sialkot, about the first of February. Dr. Sharp and Miss Lundquist are located in Rawal Pindi for their Winter of language study. They will have two Summer terms in the Landour Language School and then be ready for location in work.

We feel strengthened also by the experienced workers who returned in the autumn. Miss Hill and Miss Bennett have been located in their former places, Sargodha and Gujranwala; Miss Cathcart is to have charge of the City Girls' School in Rawal Pindi; Miss Lang leaves that school to go to the Home for Women in Gurdaspur. This relieves Miss Dickson for work in the White Memorial Hospital, Pasrur. Dr. Maria White goes to America in March and she tells us that this

is her last furlough. Miss Dickson had charge of the hospital when Dr. White was on furlough seven years ago. The hospital workers and Pasrur congregation welcome her back as a very helpful friend. Miss Addeline Brandon who came out last year, is to be in Gujranwala District with Miss Bennett.

At the Women's Conference which is held on Wednesday night during the Meeting, we received a last report from Mrs. E. L. Porter who has been the Mission Statistician for the Women's Board. She is capable and helpful and will be greatly missed by the women of the Mission. We hope that many of you in America will have an opportunity to become acquainted with her there.

Now that we are home the Winter's work is started. We are thankful for the cool weather which gives us renewed energy for our tasks. Then we give thanks for our privilege and place of work.

We remember the dear ones who have had to stop suddenly and give their places to others. Miss Mary Martin who has been ill is in the hospital in Sialkot under the care of Dr. Hunsberger. Miss Eleanor Maconachie has gone to London for some special treatment. Miss McCahon feels such bodily weakness that she has decided to go to America for her remaining years. We ask the comfort of your remembrance for these for whom we also pray.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia.

MOTHERS

By Mrs. Ruth L. Walker, Gorei, Ethiopia.

Mothers in all lands are praised for their good influence in moulding the lives of their children and for the coming generation in Ethiopia we have great hope. Because of what school has brought into the lives of many little girls during the last few years, our hopes for better mothers is placed in the products of the Mission schools. One can imagine no greater contrast in mothers than that brought to our attention recently.

A little girl of eight years had been in school for several years but when the term began this year she did not appear. When we inquired concerning her we were told that she was with her godmother who lives two hour's distance from Gorei. A few weeks later she appeared, glad to be back in school, though every month she would disappear for a day or two. When we asked why she could not attend more regularly, she told us that both father and mother had deserted her and that she had begged permission from a friend of her mother to live with her, going into the valley frequently to bring up supplies which her god-mother would give her. While the arrangement seemed not a very good one, we realized that she is but one among many who are dependent upon others than their parents for the necessities of life, and presumed that she was being cared for comfortably.

And then she stopped coming to school and gave as her excuse that her clothes were worn out. She had been given a good woolen dress early in the year and had knitted herself a sweater, and we couldn't quite understand how she could be so destitute. Then the story came out. She borrowed two small coins from another school girl, hoping her mother would send her some money later for her food so that she might return them. She promised to give up her sweater if she did not return the coins, worth about six cents. After a time the sweater was claimed by the lender, and she indeed hadn't enough to clothe her. We sent for her and she was a pitiful sight as she stood with bowed head before us. We had been told that she spent the coins for lemons and sugar and she was accused of having ex-

changed her warm sweater for the 'luxury' of a drink of lemonade. Tears came to her eyes as she denied the charge, saying that she was hungry and had spent the coins for bread. We found this to be true upon inquiry and you can imagine the sorrow of our hearts as we looked into this small face and saw there actual hunger. A few dollars have bought her a new dress, her sweater has been returned to her, and arrangements are being made to find a home for her where she can have a bit of home life and won't have to fight for her very existence during these years that are so important to her.

The contrast comes with a former school girl who married a servant in one of the homes of the Mission and who has spent many happy hours during the last few months in preparation for the little son who came to them a month ago. She knit a tiny white sweater, crocheted booties and a cap, embroidered muslin patches for a quilt, made tiny dresses and even prepared a packing box bed for him. He was more than welcome and is the joy of the lives of us all for he is well fed, clean and is being trained in all things as the mother sees the babies of Missionary mothers being trained. It is difficult to realize that Samuel can be so loved and cared for in the same little town where Hannah is cast off, at the age of eight being forced to face life with no one to care whether she lives or dies.

Today Hannah thanks God that the American Mission came to Gorei and we see our work mapped out for us to the end that she may be the kind of mother who welcomes her babies and takes pride in rearing them as Christian mothers should.

SUDAN

Mrs. R. F. Shields, Editor, Khartoum, The Sudan.

NEWS FROM NASIR

By Mrs. W. J. Adair, Nasir, Sudan.

Since I came back from furlough a year ago, I have been trying to do more for the women. I began with a weekly meeting at three o'clock but later changed to one o'clock even if it was my rest time. Mid-day is the only time the women feel free to get away from their houses between their two meals—breakfast and dinner.

The women love to sing and they have learned "Away in a Manger" and some quiet tunes that are good for lullabies for their babies at night. I give them Bible stories and verses to commit to memory which they repeat over and over again.

At the close of our little meeting we sit and visit, drinking tea and eating dates which they seem to enjoy very much. This year and last have been very trying ones because the locusts took most of their dura crops. These little "refreshments" probably bring an added number to the meetings.

I have started an early morning meeting with the wives and mothers of the teachers. Not all of them attend but more and more they seem to feel the need of prayer and praise together daily. I am emphasizing the responsibility of the grandmothers as they are the ones who really do the training of the young children.

The village children gather here at noon for a prayer meeting, either on our porch or under a shade tree. Last year as high as one hundred and fifty children came.

We need Christian homes here. Only one or two homes are even a little bit Christlike. Nothing but the teaching of the Gospel can bring these people to higher ideals and strong Christian characters.

We are not discouraged. We believe we are surely and steadily laying a foundation for a self-supporting and self-governing church. It takes faith to believe this but faith and patience are necessary in this work as well as prayer.

Editorial

MRS. JOHN P. WHITE, Editor, 136 East Market St., Xenia, Ohio.

AN EASTER SONG

Aye, the lilies are pure in their pallor; the roses are fragrant and sweet;
The music pours out like a sea-wave, pulsing in praise at his feet;
Pulsing in passionate praises that Jesus is risen again,
But we look for the signs of his living in the hearts of the children of men.

Wherever a kind hand of pity falls soft on a wound or a woe;
Wherever a peace or a pardon springs up to o'ermaster a foe;
Wherever a tender heart's mercy outreaches to succor a need;
Wherever springs healing for wounding, the Master is risen indeed.

So fling out your banners, brave toilers! Bring gifts to altar and shrine!
Ring out, Easter bells, he is risen! For you is the token and sign—
There's a world moving sunward and Godward,
Ye are called to the front—ye must lead;
Behind are the shadows and darkness;
The Master is risen indeed.

—Mary Lowe Dickinson.

* * *

OUR JUBILEE CONVENTION—A TIME OF JOY

Dear Women of the Missionary Societies:

This has been a year of joyous endeavor, leading up to our Jubilee convention. This is, as it should be, for a Mother, whether she be of the intimate family, or of an organization cannot attain her 50th year without creating interest. Neither can she properly celebrate the event without the united effort of her family, nor be satisfied unless such effort comes from loving hearts. The beautiful thing is, that the *Christian* mother usually receives such tribute, and in this, the W. G. M. S. is no exception. East and West, North and South, in Homeland and Foreign Fields, her children have been working, hoping, *praying*, that this, her 50th birthday, be truly, a worthy memorial.

It is fitting that Pittsburgh, the birthplace of both her Church and self, should be the scene for the celebration. There will be great joy in the reunion of loved ones amid the familiar surroundings. Real pleasure, too, in the pointing out of these places of interest, to the younger generation. Lasting inspiration in meeting the members of the Board, and those who serve in Mission fields at home and abroad. True happiness also, in sharing together this unique epoch, in our Missionary family history.

Dedicated at birth to the Master's service, this W. G. M. S. mother, has continued throughout the years to be a channel through which has flowed a continuous stream of the life giving gospel, to those who knew *Him* not. There are thousands to rise up now and call her blessed. But like a true mother of Israel, she welcomes the opportunity of the Jubilee convention, to remind her children that *all* honor and glory belong to the Lord, the giver of every good and perfect gift. To remind them also, that "there is in this place *One* greater than the temple."

Yes, to pay proper tribute, the family must do more than light the fifty golden candles. More than review the blessed achievements of the past. The desire of our W. G. M. S. mother is, that the rehearsal of God's victories, will lead us to catch a new vision of the glory of the unfinished task. To see the joy of holy ministry to those as yet outside the fold. To understand the promise, "*The joy of the Lord is your strength*", and then on bended knee, to *pray* that we may serve accordingly.

Sincerely,

Mrs. G. A. Quay, 1st Vice President.

* * *

THE W. G. M. S. CONVENTION

Entertainment of Delegates

Lodging and breakfast will be provided for regular delegates, missionaries, members of the Board and those taking part in the program.

Life Members, Life Directors and visitors may be accommodated for lodging at rates given below, at the Fort Pitt Hotel, corner of Tenth Street and Penn Avenue:

Room with running hot and cold water,
Single person ..... $1.25 per day.
Two persons, double bed ..... $2.00 per day,
or $1.00 per person.
Room with bath and toilet, single ..... $2.25 and
$2.50 per day.
Double bed room, two persons ..... $3.00 per day,
or $1.50 per person.
Outside rooms with twin beds and bath,
Two persons ..... $3.50 per day,
or $1.75 per person.

Will all who plan to attend the convention, whether degelates, Life Members or visitors, please send names to Mrs. J. L. McBride, 6901 Prospect Ave., Ben Avon, Pa.

* * *

"SALES-OCRACY"

"What this country needs" said Mr. Roger W. Babson, the noted economist and statistician, "is 'salesocracy' instead of 'technocracy' ". In a recent article Mr. Babson discusses "seasonal business". He tells when merchants should stock up with boots, shoes, clothing, hardware, canning and preserving materials, and why and when they should advertise. "A campaign to 'Sell American' will bring back prosperity".

The Womens Missionary Magazine is not a seasonal product in ordinary years. It is an all the year round commodity. However this is a particular season. We are approaching two great anniversaries in the church —the Seventy-Fifth of the denomination, and the Fiftieth of the W. G. M. S.

Because of the importance of this season we ask that our Literature Secretaries use "Sales-ocracy" to promote wider reading of the Magazine.

JUBILEE CLUB

This is the Year of Jubilee for the Women's General Missionary Society of the United Presbyterian Church. It is an epoch in the history of our organization. Every member of our missionary societies should be conversant with the history of the W. G. M. S., the present day activities, and the plans for the future. Every one should have an intimate acquaintance with the fields at home and abroad, the institutions supported, the missionaries who represent us, and the women who direct the activities of the organization.

Our medium of communication between societies and the workers supported by them and the Board secretaries is *The Womens Missionary Magazine.* Its pages will be filled with interesting material both before and after the Jubilee Convention. We want all of our members to share these good things.

We are making a special offer of a JUBILEE CLUB for April, May and June. Please note the announcement on the cover page.

Five new subscriptions for $4.00 - - - 80 cents a copy.

Who are new subscribers? Any whose names are not on our mailing list April 1st.

Will renewals be accepted at the same rate? Yes, provided they accompany a Jubilee Club of five new subscribers.

May we count upon a Jubilee Club in every Society?

* * *

PROGRAMS for Women's and Young Women's Missionary Societies. Price—25, $1.00; 50, $2.00; 100, $4.00.

Please send orders early to THE WOMENS MISSIONARY MAGAZINE, XENIA, OHIO and not to the Literature Secretary in Pittsburgh.

* * *

QUESTIONNAIRE

1. Why is Christ not the "Head of the Home" in many Christian families?

2 Parents have the "first chance, best chance and longest chance' for what?

3. What was the finest Christmas gift a certain father ever gave his son?

4. What is the baptismal vow taken by parents?

5. The price paid for three pairs of little shoes.

6. Who wanted to have some one in her hand who had learned the "talk of God" from her?

7. Name two institutions in Egypt named for two missionaries.

8. Who prayed for "one-eyed" girls for service?

9. Radio Parties "le mode"—Where?

10. Where did a Hindu child choose to go to a Junior Rally rather than to a Hindu religious festival?

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.
3. To so increae the Special Fund as to include an object in Egypt.
Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Hnderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorel, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Chartiers Presbyterial—East Canonsburg Mission King's Daughters—17 members. President, Jane Fenimore.

Delaware Presbyterial — Bovina Center McClellan Mission Circle—President, Grace Coulter.

San Francisco Presbyterial—Fowler Rachel Seiver Circle—21 members. President, Madge Harrah.

Detroit Presbyterial—Pontiac Joslyn Avenue Wo-he-lo Circle—12 members. President, Marjorie Madill.

Steubenville Presbyterial—2nd E. Liverpool Ethel Chambers Missionary Society. President, Mrs. Fred J. Lenk.

Allegheny Presbyterial—Ben Avon Young Women's Mission Circle—President, Alice Stirling.

Los Angeles Presbyterial—1st Los Angeles Travel Club—30 members. President, M. Virginia Luper.

Note:—

Please send in particulars about your new organization if you have not already done so. Do not delay!!

YOUNG WOMEN'S SPECIAL FUND

The report of the treasurer on the first of February on the above fund was encouraging in a sense, not much over two hundred dollars under last year at the same time. Here are the February figures for the past ten years. You will recall that 1923 was not a year of sparsity as is the present time. Beginning then in February 1923, the figures run as follows: $2275, $1998, $2430, $2061, $2151, $1976, $1928, $1842, $1835, $1513, $1296. Where cents occurred, these have been omitted as you see. When you read these lines, the year's records will be in. We hope that they will not be so disappointing.

THOSE REPORTS

We surely hope you have been proud to send them in and that they may add splendor to the 30th anniversary of the department, to the Jubilee of the WGMS and to the 75th anniversary of our denomination. If you are ashamed of them, a new year is just beginning. Make a good start and keep it up.

BEGIN NOW—

To plan to make this year the best yet—if you have not already done so.

To determine to reach a high average in attendance on the meetings—unless 100 per cent or nearly so has been the figure.

To reach as fully as possible the askings of the WGMS,—general contributions, specials, etc.

To build a budget so as to be business-like and able to plan more systematically. In the business of the family, one feels more assured when a definite income seems possible. The hand-to-mouth policy is deadening.

To accept God's teaching on the matter of the tithe. A real blessing comes to those faithful in this performance. When a minister spoke to a Seventh Day Adventist about the difficult financial condition of the church, the man said that his church

was experiencing no difficulty,—"every member is a tither!" A Jew recently said that he was always prospered,—he gives the tithe! The Mormons are also strict tithers—and very prosperous. While we do not approve of the theology of the Seventh Day Adventists, of the Jews' denial of Jesus as the Christ nor do we have a regard for the Mormon religion yet all of these bodies have abundance and to spare. God does not say in Malachi 3 that *His blessing on those who follow Christ is sure but on those who obey the injunction to bring in all the tithes to Him.* Why are people so stubborn about accepting God's plain teaching on this subject, but willing to accept His decrees on murder and other commandments? The three bodies mentioned above are scrupulous tithers,—*obedient in this one thing,*—and God has not withheld the blessing from them even though in some things they may be very far from Him. God is a God of justice!

To organize those responsive girls into a mission circle if you have not already done so. Word from different sections comes,—"Oh, yes, we have plenty of girls but no one will accept responsibility in sponsoring this bunch of girls." If you are a member of a young women's society in such a congregation or one in the senior department, perhaps you can do a little agitating for action on this very important matter. The girls should not be permitted to grow up ignorant of their responsibility to the women and children in the mission fields accepted by our church. Yes, there is a responsibility whether we acknowledge it or not by membership in a missionary society. These are some things that are necessary in every community where the church functions. You may think of some other goals that would be most helpful. If so, will you not send them in for publication.

"How do you make raisin pie?" a young wife asked. "Just like any other", was the reply of the experienced one. "But I don't know how to make any kind", said the new housekeeper. What the young woman needed was some foundation work. Like her, many people want to do big things without the proper preparation. May not some failures in missionary work be traceable to a lack of knowledge rather than in the desire to be useful?

A MEMORIAL SERVICE

Not often does such a service as that described below find place in a Young Women's Missionary society. Miss Anna Y. Thompson is the one so worthily remembered. The president of this society, Mrs. A. G. Farner, felt that the occasion warranted this publicity. By the way, the name of this society is the "Anna Y. Thompson Mission Circle" and it is in the Second Church, Washington, Pa.

"The memorial service preceded our regular monthly meeting on January 23, and was conducted by Mrs. Farner. Following the reading of the 90th Psalm, a short history of Miss Thompson's life as a native of Washington and a graduate of Washington Seminary was read. Then came her commission to go to the foreign field in 1871. Her work in the field was recounted and a testimonial by Mrs. Coventry, one of her associates for more than thirty years, was then read.

Mrs. J. R. Manson sang the Hymn, "For there is no night there". A sketch of Miss Thompson's life, written by Miss Christiana C. Thompson, an old friend and former principal of the Seminary, was read. (Miss C. C. Thompson's death occurred only shortly before Miss Thompson's death.)

The memorial was closed with a prayer of thanksgiving for this life which has meant so much to all whom it touched, and with a plea that we who have been blessed by knowing her or of her and her work, may renew our efforts and earnestness of purpose in helping to carry on the work for which she gave sixty-one

years of active Christian endeavor." Miss Jean Farrington was the reporter.

A SOCIETY HAS A PARTY!

Mrs. Wm. J. Storie, Bovina Center, N. Y., Young Women's secretary of Delaware Presbyterial, has sent in an account of the November party of the Elizabeth Lee Society:—

"On the day after Thanksgiving in 1907 the Bovina YWMS held its first meeting. On the day after Thanksgiving 1932, the Society met with former members and other friends in the church parlors to celebrate its 25th anniversary. A color scheme of silver and white was used in invitations, decorations and tea service.

A short program, including music, greetings, history of organization, letters and reminiscences, by old members was given.

While tea and the large anniversary cake were served, old friendships were renewed and a happy social time enjoyed."

Later the society decided to change to the senior department or to become a woman's organization. It has chosen as a name the "Elizabeth Lee Missionary Society" in honor of "the dear Scotch lady who helped to organize the society originally and who was its true friend and advisor for many years."

Methods

The new year book of the Agnes Bancroft Circle of the Oak Park church, Philadelphia, is quite attractive in its hand-tinted cover. The correspondent, Miss Marjorie Faught, 5006 Sprucé St., Philadelphia, speaks of the privilege of acting as sponsor for this society. This is surely heartening when so often you hear that a mission circle is not possible because there is no one to give of her time as a guide for the needed society.

Each program has its appropriate scripture verse as well as another quotation. For example take November, Thank Offering month. The verses are these:—"Enter into his gates with thanksgiving and into his courts with praise".

"Not all can go; not all can give;
To arm the others for the fray;
But young or old or rich or poor,
Or strong or weak—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go.
And pray that other hearts may pray."

There is a special object or objects for prayer at most of the meetings. The Prayer Cycle is used in some of the programs. A couple of unusual topics are "Our Oak Park Missionaries" and "My favorite missionary book". The former has to do with those who have been affiliated with the Oak Park church we presume.

The Girl's Mission Circle of Darlington, Pa. church has a simple folder for its program as a missionary society. It has functioned for some time as a congregational helper. It is using a book study for several meetings, and a varied list of topics for the rest of the year. Its roll call looks interesting such as, a Bible promise or story; a scripture verse on love, faith or prayer, etc. Mrs. D. R. Campbell, Darlington, Pa., was correspondent.

The Ruth Beatty Mission Circle of Oak Park church, Philadelphia, has made its own programs as many societies are doing. Miss Ethel I. Dunham, 5039 Osage Avenue, correspondent and chairman of the program committee says that each program has a missionary's picture on the cover, no two the same. Each young woman is expected to make her missionary her special object of prayer for the year.

"Praying hands" is sketched in on the first page. this short statement underneath—"Some one had prayed". Opposite is the poem under the same title, a four stanza poem by Grace Crowell.

The praise and prayer note is present throughout, the Prayer Cycle finding a real place.

An unusual topic is missionary gossip! Knowing some of the members of this society, we believe that this gossip will not be vicious. In this day when people seem to be confused about the value of missions, especially concerning the evangelistic note and what the Gospel has meant and will mean to heathen lands, this question proposed should be a live one,—*"What Christianity has done for the women."* Also—*"Hinduism, Mohammedanism and Paganism."* This verse concludes the year book:—

"Cost what it may of self-crucifixion,
So that Thy will may be done;
Cost what it may of loneliness after,
So only souls shall be won."

The YWMS of the Mt. Washington, Pittsburgh, church in its new year book, features a study of the Apostles' Creed, section by section, one leader conducting it. A very definite period of devotions is held under different subjects such as "Prayer changes things",—"The new spelling of *'Ask,* abide, obey, etc.'" The different mission fields are duly considered under attractive heads.

A few quotations are:

"Who is my neighbor?
It is he, who far or near—
Has need of me!"

"If it is not right, do not do it,
If it is not true, do not say it."

The pretty blue cover on which is the motto,—"Let your light shine", under which is a tiny candle aflame, is attractive.

The Jamison Circle of the same church has also sent in its new year book,—rose as to color of cover, this pertinent Scripture verse on it,—"Lord, what wilt thou have me do?"

This pointed paragraph appears early in the book on the announcement page: "Girls are required to attend two consecutive meetings before being considered members, then the third Tuesday should be set aside for this meeting as a matter of conscience."

The object of the Circle as stated is "to learn more about Christ, His Word and His work."

A Christmas quotation is:

"For somehow, not only at Christmas but
all the long year through,
The joy that you give to others is the joy
that comes back to you."

GIRLS' CIRCLE "AT HOME"

For May

Mrs. J. C. Smith, Cleveland, Ohio.

POSTER—Pictures or sketches of different kinds of homes across the top, and down the sides of the poster—Eskimo igloo, tents of the Arabs, hut of Ethiopian, Sudanese tukls, American Cliff Dwellers, Mountaineer cabin, etc. Beside each a question mark. In center the following verse:

Here is a question of great import
Wherever you chance to roam;
Tell me, please, oh tell me true—
When is a house a home?

Bring a guest (perhaps your mother) and find the answer at the Girls' Circle "At Home".

Place — Date

Invitation—Same idea, using cards with one dwelling upon each.

PROGRAM

Theme: Home and Kindred.
God, the Father.
Jesus, our Elder Brother.
Our sisters, lost from home.

Quiet music - (Home, Sweet Home)

Leader—If you were asked to name our most precious earthly possession you would likely say something like this, "My home and the loved ones sheltered there". In languages of non-Christian peoples there is no word that expresses the thought of "home". Among many, many peoples there are no homes. Even in

our own dear land there are countless dwelling places sheltering families where there is no home-life in any true sense of the word. How thankful we should be for our homes, how hard we should try to please the Unseen Guest who loves to dwell there!

Devotional Leader—Praise—Bible Songs Hymnal No. 174, vss. 1, 2, 3.

Let us bow before God, our Father. As we are in His Presence, let us, in the quiet of our minds, go back lovingly, thankfully, over the home experiences that have so enriched us since childhood days, and give thanks in silent gratitude.

(Direct silent prayer, softly, reverently)—Thanks—

For our homes, our parents, their loving care, our happy times together, their thought for us, their sacrifices, the Christian training in those homes of loved memories.

Prayer Song—"Blest Be the Tie That Binds" B. S. H. No. 275, vss. 1, 2.

Leader—While we are able to rejoice in these happy Christian homes, there are millions of others without the Gates of Happiness, the gates that lead to our Heavenly Home—the Home of God, our Father, and of Jesus, our Elder Brother.

Topic—The Church and Homes of the Community. (See this number of W. M. Magazine) *Tell* of those who are outside the gate. Do *not* read.

Leader—Jesus, our Elder Brother, can open the gates of our Heavenly Home for us if we dedicate ourselves to His service. For those other sisters lost, not knowing the Way, He will also open the gates if we find them and bring them to the threshold. This is our service! We have many gifts from Our Father to help us find them, and we must use them for the purpose for which they were given, or we will have no success.

Is there a volunteer to go out and seek for a sister who is lost?

Five girls volunteer. "I will go, And I, I also, etc."

Leader—What will you take with you to help you in your quest?

1st girl, picking up Bible, His precious word, and His promise of help. (Exit)

Devotional Leader's Response—Matt. 28:19-20.

2nd girl: I will have constant prayer for guidance. (Exit)

Devotional Leader's Response—Jer. 33:3. John 14:14. Ps. 55:17.

3rd girl: He has given so much for me, I will take my talents for use in finding my sisters who have had no such home as I have had. (Exit)

Response—Song (use as solo) B. S. H. No. 195, vss. 1,4.

4th girl: And I will take my love—love for my Father, for Jesus, my Brother, and for these other little ones for whom my heart aches. (Exit)

Response—Matt. 10:42.

5th girl: And I have my life to be spent in His service. (Exit)

Response:

"What shall I render to the Lord
For all His benefits to me ?
. . . . . .
With thankful heart I bring to Thee
My life, a living sacrifice."

Room darkened, except one circle of light from lamp.

Song—No. 218, vss. 1, 2. B. S. H. As song is sung may display Copping's picture, "The Hope of the World". (Order from Missionary Education Movement, 150 5th Ave., N. Y. Price 60 cents.)

Enter 1*st girl.* Steps into circle of light with her "sister" in Chinese costume.

I found a dear little Chinese sister. She was unwanted in her household, and I am leading her to the Saviour by His blessed word. When I found her she was repeating this Chinese nursery rhyme:

"We keep a dog to watch the house,
A pig is useful, too.
We keep a cat to catch a mouse,
But what can we do
With a girl like you?"

How would we like to live in a

home like that? Now she knows about her Heavenly Home, and Jesus who said: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of heaven." (Sit on floor within circle of light)

Enter *2nd girl.* This girl, my sister of the city street, I found not far from home, in my own city. I never dreamed that children right at home here would not know anything of Jesus. Her home is not a home. The name of God is not permitted there, except in cursing. Few children in her neighborhood had ever been to Sabbath School. No one is interested in them. She is here for our love and teaching.

Enter *3rd girl.* With mountain girl, tall, and very poorly dressed.

After consecrating my talents to His service, I visited a friend who taught in a school in the Kentucky Highlands. She met me at the end of the bus line, and we went for miles up a road which was a rocky stream bed. We stopped for a drink of water at a mountain cabin. This girl is one of fifteen children. Their home was a one room log building with no window—only a door. A sick child who wanted to see the "sun-ball" had asked for a window, and though we offered to give one to them, the parents were too superstitious to put it in. Luckily, the good roads are bringing windows and education and a truer understanding of God. Liza here saw my violin—"fiddle" she called it, and her eyes gleamed. She asked me if I were not afraid to play it. When I said I was not she said, "I'd just love to play one o' them thar', but my paw says it's an instrument o' the devil". I am bringing her into our circle of love that she, too, may dedicate her talents to the Master. (Both seated)

Enter *4th girl.* With Mohammedan sister.

Away in the far off land of the Nile I found this little Mohammedan sister, veiled and weeping because her husband had beaten her. She is just fifteen, and has been married since she was ten. She has never had any happy little girl life. She is the mother of two boys who died. At the birth of her third baby, a girl, there was no rejoicing. As one of their proverbs says, "The threshold weeps for forty days when a girl is born." (Seated within the circle)

Enter *5th girl.* I am bringing a little sister from India. She has been to one of our Mission schools. She speaks English and has her own story to tell you. (Get leaflet, "Little Girl Life in India" from Mrs. A. J. Randles, Literature Secretary, 209 9th St., Pittsburgh, Pa. It is a very fine little impersonation.)

Leader: While there are many of these little sisters who are yet unable to find their way Home, yet because of some consecrated souls who loved so much that they left their own bright homes and went in search of these "little ones", there are Christian homes among the peoples of almost every land and country. These homes light the way to their neighbors and friends. Some are wealthy, some are poor, but all make Christ the Head of the home.

"You'll find where'er you roam
That marble floors and gilded walls
Can never make a home.
But every house where Christ abides
And Friendship is a guest,
Is surely home, and home, sweet home,
For there the heart can rest.'

—Henry Van Dyke.

Closing song. "This Is My Father's World" (Girls in circle with joined hands)

Social Hour—"Missionary Furlough" Game No. 6. in "Three and Thirty Missionary Games". Order from Literature Department, Price 5 cents.

Suggested Book of the Month for Girls—"The White Queen of Okoyong"—Tells of homes in the African forest.

Foreign Missions

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

Yes, the February broadcast from KDKA to our missionaries abroad was received in Egypt almost perfectly; it was the best reception yet enjoyed. There were twenty-one who faced the darkness of early morning to gather around the radio in Assiut, and a number in Tanta were listening in. Stenographers took down messages and they were sent to all the stations. It was a happy time for the missionaries and they were looking forward eagerly to the next broadcast, March 4th.

We do not know that any of the broadcasts have been heard in our other fields but we are hoping that Dr. J. G. Campbell and his family of India got the message of their daughter Betty stating that she had been married and that now Joan had a new brother-in-law. This announcement was made in the bright, clear voice of the young bride telling Father and Mother of her happiness. We wish her great joy in her new relationship. This was the first time we have heard a message of this nature over the air, and it certainly was an interesting surprise to her many friends.

We hope the March broadcast was heard. It was very fine as given by Miss Anna Milligan of the Foreign Board, Mrs. W. R. McMunn of the Women's Board, and several others. Mrs. Dwight Fee who was in Egypt for a few years told of her feeling of pride in the missionaries of Egypt. She said she had never met finer men and women working for the Master than those with whom she had come in contact in Egypt. Mr. Fred MacMillan sent his message of love and interest to the missionaries, and Mr. H. D. Finley of the Sudan also gave a good message. The broadcast was in charge of Dr. George Long, pastor of the Homewood Church, Pittsburgh, and his choir sang very beautifully.

INDIA

It has always been the thought of many people that India was a land of intense heat and that the meaning of cold weather was not known there. Hence it was a great surprise to read in the Sialkot Mission News Notes that there had been a real snowstorm in and about Gujranwala. The missionaries reporting this said: "We knew something was 'doing' through the night but never guessed the wonderful surprise that awaited us that morning of December 24th. Never had the landscape been more perfectly set for Christmas. We ran like children to this window and that to see the glories that every view held—such white snow and so much of it, with nothing to mar it."

These Notes tell of the Christmas experiences of many of the missionaries as they got together in happy groups to enjoy the pleasures of the season. We are sure they thought of their home folks and their dear ones in America as we here thought of our missionaries and prayed that they might have a happy and a blessed New Year. Many groups were out in camp working among the villages and in the homes of both Christians and non-Christians and tell of their experiences and hopes and prayers that many would hear the Word preached and taught and accept Jesus Christ as Lord and Saviour.

The World Day of Prayer has been largely observed in America; last year fifty-two countries participated in it. India had received the program from the U. S. A. and preparations were being made to observe the Day. Last year Sargodha observed it, holding a meeting on Thursday at the regular Prayer Meeting hour. The main body of the church was pretty well filled and much interest was shown. An out of town guest afterward remarked that she had never

before attended a Prayer Meeting where people were so "bursting" to take part.

There was quite an epidemic of flu in the Sialkot G. B. S. for a time and Miss Buchanan was laid aside for several days but is now better. Many other missionaries had some flu experience and Mrs. Porter has had fever which was unpleasantly persistent. Mrs. Gordon had a severe setback. She had worn herself out looking after sick servants and finally discovered that the cook had developed smallpox. This was too much for her and she is only now recovering from the exhaustion plus shock. Mrs. J. C. Alter was in Sialkot Hospital under treatment but she is now restored to health, we believe.

Mrs. W. T. Anderson had a lovely trip to Geneva and wrote that she never saw anything that approached the beauty of the Alps in the Rhone valley and in the lake country. She was thrilled until she was nervously exhausted and could not help thinking about heaven. Her daughter Betty met her in Geneva and they were happily located in comfortable quarters.

Many requests for prayer have been made. Let us join with India in intercession for these objects: For a man and his wife who were baptized in November; he has lost his position because of his baptism. His wife is separated from him, being held by her mother. The last reports state that he is steadfastly refusing to deny Christ in the face of considerable pressure. For a young rajput whose desire for revenge is standing in the way of his confessing Christ; for some time he has been thoroughly convinced of the truth of Christ's salvation. For a student of the tenth class—a Mohammedan who confessed peace from his knowledge of Christ's salvation and who, it is hoped, will be ready for a full confession after passing his entrance examination. Also for a classmate of his who is very earnest in his search for truth. Pray that we as messengers of the gospel may be filled with the Spirit so that we may truly be instruments of righteousness in the hands of God. Pray for the pastors and their families in the village congregations who have difficult places to fill. Pray that we may not fail to see in the cloud of depression the bow of God's promise that the Lord reigns. Pray for our sheep who yet have no under-shepherd. Pray that we may make no mistakes in our plans and decisions in this time of financial crisis. Pray for all the Boards as they struggle with the increasingly difficult financial situation. Pray that to the Mission may be given new wisdom and grace to meet the cut ordered by the Women's Board and the further reduction in the work of the Foreign Board which seems imminent.

EGYPT

Much thought and prayer and effort have been given to the subject of Prohibition in America during the past months. We are interested in knowing that our workers in Egypt have not been indifferent to the matter of Temperance there. A Temperance Week was observed in a variety of ways. Mrs. Hoyman and Mrs. McFeeters gave a display of pictures on a projection lantern in the school chapel at Assiut, and every day the chapel talk was based on some effect of total abstinence. In Beni Suef very nice temperance meetings were held in the school chapel under Mrs. Galloway's guidance and carried out by Lily Fuad. A number of the school girls got their parents to sign the pledge. Temperance was the subject in many of the other schools and churches.

One morning recently 550 girls gathered in the chapel in Assiut. Bibles secured through the Gibson Fund were presented to the best Bible student in each class. Twenty-eight Bibles were thus given. How happy each girl was and how proud of her new possession!

Miss Esther Wilson reports from

Beni Suef that they had been having some interesting visits to villages along the Nile from the Ibis between Beni Suef and Feshn. "We were again impressed by the need and responsiveness of the people in these out-of-the-way places, and the Girls' School at Feshn taught by the pastor's daughter is certainly a fine piece of work. This consecrated girl teaches from fifty to sixty girls in a dark, gloomy church room and then after school she takes them up to her house and shows them how to cook, wash, starch clothes, etc. Some days she takes the girls for a walk and gives them lessons in nature study on the way. The mothers are getting much interested. She has also been teaching them some domestic science once a week besides keeping house for her father and a younger sister. One of the workers in Beni Suef writes that our Sabbath evening Prayer Meeting with the teachers who live in the school is proving a real blessing. This time of fellowship together in presenting our special requests to the Lord is a very precious time and we are all longing for greater and greater spiritual results from our work. Our Sabbath School attendance has been very good since the summer and we are encouraged because the teachers seem so enthusiastic about the Sabbath School this year."

Since the last issue of the News Letter a new student from Palestine has entered the Seminary at Cairo. It is interesting to note that the number of students there now is twenty.

Special evangelistic services were held in the Fayoum City church and were a great blessing. The church was crowded each night and it is hoped that those who seldom come to church except at such times were really reached with the gospel message.

Good work is being carried on in all the Girls' Schools. There are some new pupils attending so the enrollment is about the same as last year. While the people complain of hard times, there is not quite so much difficulty in securing the tuitions as there was last year. In Tanta they are working to the Government program for primary schools with less difficulty than was anticipated. They have been helped greatly by friends in schools using the Government program, and the teachers are working with all their power to make it a success. In the community centers the attendance is good and all are busy sewing and knitting. In the hospital they have had some typhoid fever in their nursing staff.

Miss Minnehaha Finney writes that she is in her twenty-sixth village since September 24th, and she was hoping to visit at least five more before Christmas. She has met all kinds of people from princes to peasants and has had meetings in all sorts of places —on the banks of the Nile under a tree; another time in a rice *gourn* (threshing floor) sitting on a pile of rice straw with rice threshers—men, women and children sitting all around —fine listeners; in a carpenter shop; among the tents of Arabs husking corn; and then of course in all sorts of houses, clean and dirty, rich and poor; in schools and not mission schools either but real *kuttabs*, and always heartily received. It is breaking her heart to see many of the village schools closed, for in her rounds she sees the influence they exert on young men who get no other contact with Christianity. Everywhere there is mourning for Dr. Boyd; it would take volumes to tell all that is said. She wishes she could for she thinks it would be an inspiration for the rest of the missionaries in their work. Nothing was ever too trivial for Dr. Boyd's attention, and such little things surely gripped folks. Even his name in the copybooks of the little folks in the school is cherished and all repeat the kind words which he always had for them.

Miss Davida Finney has sent the copy of publications that have been put out by her committee during the past year. Two years ago they were able to open a literature office with

an Assiut student acting as secretary. Miss Finney writes: "During this time we have made a real start in the production and distribution of literature. In two years we have published twelve books and two tracts. Although Egypt had added a great deal to its Arabic in recent years there has remained one side of life which has not been much cared for—namely the home. The children of Egypt were left without stories, fairy tales or picture books which suited their years or developed their imagination. Forty Bible stories have been written for the children, which answered a crying need. An English speaking child finds scores of books which tell him of the treasures of God's Book in a language he understands. Miss Dora Mason has prepared the first book to meet this need, with six illustrative pictures where forty ought to have appeared. Other books have told of the care of children, women and the home, the Egyptian girl and work, and other short stories and lectures on teaching." We are delighted to know of the progress made along this line for we have known that there was a great dearth of good literature for the young who have not had the privilege of books suited to them when they were able to read.

Miss Ella Barnes of the Fowler Orphanage, Cairo, writes of the feeling of loss they have in the passing of Miss Anna Y. Thompson and of the fact that she is so much missed. She also tells something of her work in the Orphanage and of the difficulties in carrying on her work during these days. She likewise sympathizes with the Board in the necessary reduction made. She says she is sure there will be no word of complaint in the field, even if there must be another cut. "The cut that goes the deepest of all is that which affects our Egyptian helpers in the Church work. So far as I know there has been little complaint from any of them, although it seems like casting some off to starvation." They sent out the following lines as their Christmas greeting from the Home:

"Many a time in our Orphanage road
We have thought: 'That looks like the end;'
But when we went forward, a sign-post showed
We had come to a beautiful bend."

"It is amazing how well all the needs of this work have been met during the depression of the year 1932. We can still say we have never asked anyone to send us gifts and we have done no advertising. We feel confident that the Lord will provide for this Home just as long as there is a real need for it to continue. It seems to us that the need is increasing. There are so many poor, neglected girls these days and it is terrible how many are slipping into the vortex of vice. We endeavor to give to each daughter of this Home an education and a training that will enable her to be a help to others. It has seemed to us to be a constant miracle the way the Lord has opened up places for our girls to work and become self-supporting as they leave the Home. We have fourteen daughters in higher schools this year. Let me tell you it was one of the so-called impossible tasks to prepare all of those outfits last summer but we got through with only eleven days' help from a hired sewing woman. It was a great satisfaction to see how much our girls could do themselves. The summer is our most difficult problem as the girls are all at home then; and Oh, the weather is so hot. This business of training girls takes a lot of patience and love and strength, but it pays." Let us pray most earnestly for these our many representatives on the field who are working so faithfully and so worthily, asking that their health may be maintained and that they may be blessed in a large way.

SUDAN

Another interesting announcement: Miss Esther Ganter has resigned as our missionary in the Sudan. How

ever, she expects to return to Khartum some time in the near future to make a new home for herself and another. We wish her joy and much happiness in this new relationship. She loved the girls and her work in the School and we know that she will still be helpful in her influence and in her interest in our work.

Miss Blanche Soule, R. N., was booked to sail March 7th on S.S. EXOCHORDA. She is going back to Nasir early that she may take up the care of the little children she so dearly loves before Mr. and Mrs. Smith leave on furlough. It is almost two years since these faithful workers have been absent from their station.

Miss Aulora McIntyre writes that this has been a busy and a blessed year and trusts they will have permanent results in many who are won to Christ. She says: "We have had lovely weather for the past two weeks after an extremely hot spell through January, when the temperature was around 100. It is warmer today but I am hoping that summer has not begun yet. One has so much more strength during the cooler weather." Mrs. Theodore Crabbe has been ill for a time but we are glad to report that she is now better.

A letter from the General Treasurer of the Sudan Missions speaks of the reduction in the salaries of the missionaries of the Women's Board and the reduction in the appropriation for the field classes. They are making the best of the reduction and are planning the adjustments that are necessary, doing it willingly. Of course the work has been suffering but there has been no word of complaint and they look to the future with hope and confidence. While conserving in every possible way the resources of the Mission Board, it is the desire of the Sudan Mission to plan and carry through at the same time such changes and advances as will most benefit the people of the Sudan and enable the missionaries most effectively to carry out the Master's commission as it relates to that land. He says: "I am sure you all share with us in this desire even as you share with us in the devotion to the Commission as it relates to this land but I hope that out of the resources at our command the day of seeming distress can become a day of preparation for splendid advances." We certainly do appreciate the support which this Mission, as well as our other Missions, has shown and the willingness to co-operate in all our plans. Let us not forget to pray for them as they carry on in these difficult places.

ETHIOPIA

Dr. and Mrs. Bergsma and family sailed on the same boat with Miss Soule. We are very thankful it was not necessary for her to take that long journey alone but that she will have such excellent company during part of her journey at least. The Bergsma's have been in America for some time. Because the altitude of Addis Ababa, where they served for some years, was not conducive to health for Mrs. Bergsma they will be located at another station in Ethiopia where the altitude is lower. We pray that they may be able to carry on their work there without any break in health. No doubt as the women of the Church study Dr. Bergsma's book—"Rainbow Empire"—their thoughts and their prayers will go out to the author of this very interesting book.

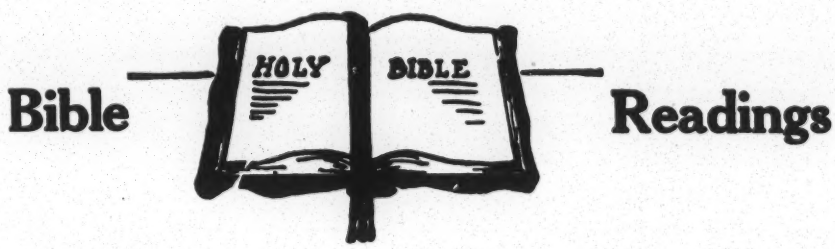
Rev. Bruce Buchanan, the Executive Secretary of our Ethiopian Mission writes that the seventh meeting of our Missionary Association Council is now a matter of history. "We held forth at Gorei from December 19 to 27, observing the Lord's Supper on Sabbath (Christmas Day). It was a very fine meeting and there was a delightful spirit of harmony and co-operation." The Council moved that the wives of missionaries be given a vote in Mission matters. There was a unanimous vote on this motion, including the vote of three of our young women members who were delegates.

This is interesting in view of the fact that the missionary wives have never been accorded the right to vote in any of our mission stations. Such action is being considered in all the Associations, however.

Miss Mildred Kiemele was re-elected news editor so we will be looking forward to seeing her new items and articles in our church papers from time to time.

The estimates for the coming year have been received and will shortly be taken up in connection with the estimates from our other fields.

The Ethiopian Association has again asked for a teacher for the G. B. S. in Addis Ababa and is pleading for more nurses for the two hospitals and for an evangelistic worker in Sayo. We would be happy indeed to grant these requests if possible. Let us pray more earnestly day by day that the time may soon come when we can send all the workers that are needed to all our foreign fields.



611. Gal. 3:10.
612. James 2:10.
613. Acts 15:13-29.
614. John 3:15,16.
615. John 3:18.
616. John 3:19.
617. Heb. 12:14.
618. Matt. 16:21.
619. Matt. 6:28,32.
620. Matt. 6:33,34.
621. Where are we told that we are judged by "our fruits"—(conduct or life)—?
622. Where recorded that Jesus commended the faith of a Roman and granted his prayer of faith for another?
623. What does Jesus have to say about idle words?
624. To whom does Jesus liken those who do His Father's will?
625. Whom does Jesus caution His disciples to fear, and why?
626. Where warned in parable against the love of riches and pleasures of the world?
627. What proof of the material poverty of Jesus have we?
628. Where is death termed a **sleep**?
629. Where are men spoken of as sheep going astray?
630. Where is the expression used,—"as sheep having no shepherd"?

MORNING LESSON
SERIES NUMBER FOUR
GIVEN AT THE HOSPITAL
TANTA, EGYPT

1. One God.—Isa. 44:6-11,24-28.
2. Only holiness in heaven.—Rev. 21:1-8,22-27.
3. Wages of sin is death.—Jas. 1:12-21.
4. Love and atonement.—Rom. 3:21-26.
5. Prophecy of Christ's coming.—Micah 5:2-4; Mal. 3:1-3; Isa. 7:10-17.
6. Christ's testimony.—John 4:1-26.
7. Testimony of miracle (5000).—John 6:1-14.
8. The resurrection.—John 11:1-46.
9. Christ loves sinners.—Mk. 2:13-17.
10. The betrayal. Mk. 14:43-65.
11. **His Resurrection.**—Matt. 27:57; 28:20.
12. Ascension and return.—Luk. 24:44-53; Acts 1:10,11.
13. Sinners must be reborn.—John 1:1-13.
14. Salvation defined and assured.—1 John 5:10-15.
15. Victory and new life for saved.—Rom. 6:1-18.
16. A warning.—Matt. 24:32-44.

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

NEWS FLASHES

Station S-I-M-N-A-S-H-O. The past month has been a busy one! There has been much sickness among the Indians here, resulting in three deaths. Dr. Bates, the government doctor from Warm Springs, calls upon the sick of this district. The extreme cold, the bad roads, the distance to be traveled, and the prevalence of sickness have affected the attendance at services, but the people do very well considering these adverse circumstances.

Radio parties are "le mode" at the Manse. There have been many such group parties given at which the Indians come early, sometimes six o'clock and leave about ten. Plates of sandwiches and dishes of apples piled high are the tempting refreshments served. Games are played around the table, and wholesome entertainment proves a great attraction for young as well as old. Surely this Christian fellowship with the missionaries shows to the Indians how Christians have pleasure in recreation in their leisure hours.

Station W-A-R-M-S-P-R-I-N-G-S. Scarcely a family has escaped the epidemic of influenza. In one home every member of the family was in bed with it. Three deaths have occurred in this district.

The Sabbath afternoon service has not been so well attended since the death of Perry Kuckup, the interpreter. Susan Papaluit explained to the missionary that she could not understand the interpreter who has tried to take Perry Kuckup's place. How our mission needs a trained Indian interpreter of the words of the preacher as he tells them of the Word of God!

Rev. Petrie pleads with our readers that they enlist themselves as prayer helpers for this difficult work.

Station T-A-M-A. An increase in attendance at the Church services is heartening to our workers.

Educational moving pictures, regular band practice and even a little junior band learning to "toot-a-tune" under the leadership of Edward Davenport, are the extras that are greatly enjoyed. The Christmas dinner was the largest in the history of the mission. This festive occasion, the missionary says, he regards as the pulse of the Reservation.

Mrs. R. G. Smith wrote a note with her own hand. We are glad, that though her right hand and wrist are still stiff, that she has recovered sufficiently to write to tell us. Though her left eye has not returned to its normal condition, she is thankful to report to her many interested friends that she is slowly, but surely, regaining her health and strength.

"OUR DAILY BREAD"

After an absence from Church on account of sickness Tesimpt (one of the Christian Indians at Warm Springs) said, "I am glad to get back to the house of God to receive the portion He has to give me. I am like the little young bird in the nest and receive the food that is brought and put in my mouth. I cannot feed myself nor do anything for myself. My Heavenly Father provides the food and sends His minister with it, and he gives it to me. I take it as the minister gives it, and that is all I can do. I cannot even keep all that is given me. I cannot write it down on paper and take it home with me. I wish I could, but I cannot, and so a great deal is lost as it is so soon forgotten. All I can do then is to go home, lie down on my bed and call back to my mind all I can of what I heard at Church. This is what I always do, and this feeds my soul. Then like the little bird I am always ready and waiting for my portion when my Father sends it next time."

HIGHER EDUCATION

The Government does not maintain any segregated university or college for Indians, not because Indians are incapable of higher education, but because it has been found that Indian youth can with profit utilize the same higher educational institutions as whites. The general public usually thinks of the former Indian school at Carlisle, Pennsylvania, as a college, since its football teams competed successfully with university teams of their day, but Carlisle never went beyond elementary or high school grades. Haskell Institute, Lawrence, Kansas, which, with a student body of nine hundred representing more than eighty Indian tribes, still maintains successfully Indian prowess on the athletic field, is a secondary school specializing in vocational and commercial courses, though a dozen Indian students live at the school and attend the University of Kansas. There are 76 Indian students maintained by Government educational loans at various American colleges and universities this year, and about four hundred attending without such aid—in fact, the University of Oklahoma alone has had as many as two hundred students of Indian blood at one time. We encourage educated Indians to enter the Indian service—we have them in all positions, from heads of schools down—but we insist upon the same qualifications for Indians as for whites, because we know that Indians can and will qualify, if given the opportunity, and that concessions due to race are a disservice to any people. The task of looking out for higher educational opportunities for Indian young people has been entrusted to a qualified Indian young woman—Mrs. Ruth Muskrat Bronson, of Bernice, Oklahoma, who is herself a graduate of Mount Holyoke College.

ARTISTIC ABILITY

Moreover, wherever there are any possible survivals of Indian life and culture we are trying to maintain them. While it is unsafe to assume, as the public is inclined to do, that all Indians are artists, musicians, or tellers of legends, it is a fair statement that in certain important art forms a high proportion of Indians are distinctly gifted, and there are whole Indian community groups, notably among the Pueblos of New Mexico, that retain to a marked degree arts and crafts of the highest significance. At the Santa Fe School, Santa Fe, New Mexico, the school dining room has recently been adorned with life size paintings in oil by young Indian artists of the school, and Superintendent Chester E. Faris, one of the veterans of our service, who has directed this development, tells us that ten thousand visitors have viewed these examples of Indian art in the past few months.

OUR TASK

The actual number of Indian people in the United States, as Commissioner Rhoades has pointed out, is small—hardly a third of one per cent of the total poulation, even if natives of Alaska be included in the Indian total. The whole Indian school population does not exceed that of a large American city—in contrast to a country like Mexico, for example, where people of Indian blood make up the chief national element. Yet the American Indian education question has an importance far beyond that suggested by the size of the Indian group in the United States. If we succeed in doing a creditable piece of work with Indian people we shall not only be atoning in part for the unsavory record of the white people of the United States towards Indians in the past three hundred years and particularly in the past century, but we shall be doing something towards one of the most difficult tasks the world faces today—that of the adjustment of native peoples in the midst of an industrial civilization.

Exerpts from an address by Dr. W. C. Ryan, Director of Indian Education, Indian Service, Washington, D. C.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 412 S. Main St., Zelienople, Pa.

Word came the latter part of January that Miss Lizzie Bradford, who was a patient in Jubilee Hospital for a long time, has suffered a stroke which affected her throat and speech, so that she was unable to swallow or talk. A week later we received word of her death. Her passing recalled many of her deeds of charity and brought sadness to those whom she had helped. She spent many years of her life as matron of Yourd Hall at Prairie and made a great impression upon the people of that community. She was the Junior superintendent in the Prairie Mission and she gave of her time and her money to make it one of the best—and succeeded. "She hath done what she could", and has received as her reward the welcome "Well Done".

Thanks to the good people of the North each child at this station received a package at Christmas time and each family was given a package of used clothing, though very little had been received. The people are in much need of clothing at every mission and any contributions are most gratefully received.

In spite of the great need, the Church at Prairie raised its church quota of $250.00 and the Missionary society gave a Thank Offering amounting to $20.25. I wonder if all of our societies have been as generous?

A letter from Dr. Cotton of Henderson reports the work as prosperous as could be expected under present conditions. The school building was lost by fire last March and the students were housed as best that could be arranged. The departments under the Women's Board were not in the school building so the work was carried on as usual. The new building which is under way belongs to the Church Board and it is hoped, will be finished before the year closes. It is hard to balance the budget in the boarding department as the overhead expenses are about the same as they were when the department was filled with students. This year the number is greatly reduced.

There are two tubercular patients in the hospitals, one of them a member of our church. She is a young woman with two small children. The sad part of it is that her real condition was not known until it was too late to cure her. $15.00 a month is paid a nurse in the tubercular ward by the county.

A letter from Miss Josie Warren of Henderson, has some interesting items concerning conditions both physical and spiritual. Space forbids more than one or two: "I gave a few hours of service in helping to write orders for the welfare work under the direction of Mrs. Waddell (white), the welfare worker. The sight was really pitiful; 50 or more came for aid. Some were poorly clad, feet wrapped in old carpet sacks, some bare footed, ragged and dirty. This sight made me thank God more and realize that I am wonderfully blessed.

"There are over 300 families in the county being cared for by unemployment agencies, and the one beautiful thing about it, is the fine way in which they are being cared for. There are 15 projects, 12 of which employ colored men altogether, two employ half colored and half white and one only employs white exclusively. A great deal of credit belongs to Mrs. Waddell for this arrangement."

Our sewing department at Townsville is doing its bit to help the Relief Committee. It is making small coats for the little girls out of old coats; and garments for little boys out of goods provided by the Committee. The need here is great and we are glad that we are able in this way to help in a worthy work.

Rev. W. G. Wilson of Camden writes: "It is needless to tell you that money is distressingly scarce, consequently the tuition is hard to collect, but we have been able to keep up the running expenses without help. We have received very few articles of clothing and we have so many calls for something to wear. We would be very glad to get any serviceable clothing that can be spared by our friends in the North. We can use some Bibles either new or used, some for the dining room and also for the Y. P. C. U."

Upon the death of the Rev. J. N. Cotton of Canton Bend, his wife, Mrs. Ella Cotton was given charge of the work and she will carry on in the same way as heretofore, when under the direction of her husband and herself. The only thing that remained, was to provide for the preaching. Rev. Mr. Wilson of Camden has had the preaching services ever since Rev. Cotton was laid aside by illness, and is much liked by the people. He is supported by the Women's Board as minister and principal of the mission at Camden. At the request of the Board of American Missions, we consented to his preaching twice a month as stated supply. By doing this he will get in touch with some of his own members here and may be able to bring some into the communion that could not be reached otherwise.

From the sewing room at Thyne Institute, Chase City, we learned they are piecing quilts. As this is a fashionable occupation, I am sure some of our women will have patches to spare, also will be glad to furnish a box of pins and two boxes of white thread, Nos. 40 and 50. These supplies would help to finish the year's work.

Many pathetic appeals come for second hand clothing and shoes. Mrs. Haynes of Arlington reports no work for a long time, and her children in dire need of clothes and shoes. Her address is, Care of Arlington School, Anniemanie, Alabama.

Tributes

MRS. WILLIAM A. NITCHEL

Since our Heavenly Father, in His divine providence and wisdom hath seen best to call from our midst a loyal, faithful, worker, the Ora Haft Missionary Society of the Houston U. P. Church, Houston, Pa., wishes to pay tribute to the memory of Mrs. William A. Nitchel.

On the morning of January 6, she was called from her earthly home to receive the crown of glory which the Lord has promised to them that love Him. She was a charter member of the society, and was efficiently filling the office of Thank Offering Secretary at the time of her death. Her willing service bore testimony of her interest in missionary endeavor; a recent act of this service was her part in the Thank Offering pageant presented by the society in November.

Mary Nitchel was a true Christian—kind, cheerful and friendly. In her wide circle of acquaintances, everyone who knew her was her friend.

We extend our sympathy to her husband, father, brothers and sisters, and commend them to the care of the Saviour whom she loved and served.

Committee of O. H. M. S.

LILLIAN S. CONNELL

The Women's Missionary Society of the First U. P. Church of Slippery Rock, Pa., at Moores Corners wishes to render a tribute of love and appreciation to the memory of Lillian Studebaker Connell, wife of Ansel Connell, who was called to her Heavenly home January fourth. Her work being finished on earth, her Master said, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

We miss her presence with her warm greeting, her cheery smile, and her wise counsel. She was interested in all work of her Master, whom she loved to serve. There is left a vacancy in our Sabbath School, choir, Missionary Society, and the church service.

She was of a gentle disposition, and her passing was typical of her life.

Faithful unto death she has inherited the Crown of life.

We extend our sympathy to her husband, parents, sisters, and other relatives.

Mrs. Elizabeth Dean,
Mrs. Miriam Grassman,
Mrs. Florence Dickey.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The following sketches have been sent to us to be dramatized by the Juniors. Miss Viola Bayne who sent them says: "In these two short scenes I have tried to picture the missionary at work. They are both true experiences of mine and given as lived. This roadside Bible scene is enacted here every Saturday afternoon. You can make this scene interesting and attractive by having members come and go from the scene and grown folks can well be used at the last moment or with one rehearsal, for there is no conversation to learn. Have a good supply of long smooth canes or sticks, to make the scene picturesque and the missionary under a helmet. I go from the clinic and wear my uniform on the road for I return to the clinic again after the meeting. Some of the loads might puzzle you but will not be too difficult to gather I think, for one can always break a box and bundle the wood, or string a dozen bananas together on a stick and carry this over the shoulder, or a live chicken can be tied on a stick and carried the same way. The Bible lesson must be very simple and sometimes I use illustrations. Last Saturday we talked of sin and used an illustration of a bumble bee breaking into the web of a spider and then being caught as we are in sin. Palms make good decorations.

THE KNITTING CLASS AT THE MISSION

Stage: Home of a missionary. Two or three chairs, a rocker, bookcase, tea table, and a lamp table, rug or skin on the floor, two or three pillows on the chairs or couch, a Victrola, flowers in a vase, pictures of home folks on the bookcase or mantel.

Scene: Several girls can be on the stage or enter from the door bringing their knitting and needles. These girls are clean and happy, wearing long white cotton dresses, and white cotton scarfs over their shoulders. One girl wears sandals. Low chairs are brought and placed about the room, and with two missionaries who are knitting these five or six girls sit and talk. These are former school girls now married and living either in their own homes or with their mothers. All afternoon the conversation is happy and the girls laugh and tease each other.

The girls look at the sweater of "Temple Gold".

Fatma: Oh, isn't her knitting pretty?

Missionary: Yes, "Temple Gold" can knit very well. Have you seen the red sweater she knit for John West? This white one she is knitting for her mother. The other day I saw her brother wearing a pretty blue one.

Fatma: "Fence-around-Mary" why do you knit such a tiny white sweater?

Missionary: We are proud of "Fence-around-Mary".

"Temple Gold": My mother told me that when she was a little girl the women in this country made one little garment and then prayed God to fill it with a baby. Some people keep this custom today but not very many of course.

Missionary: "Fence-around-Mary" is going to be a good mother. Look at this gown she has made too.

One missionary having left the room, returns with a servant carrying a tray. The tea table is placed near the girls and the dishes from the tray placed on the table. The servant leaves with the empty tray. The missionary pours the tea allowing each girl to sugar her own tea. These girls all but one have learned never to put the sugar spoon in their tea cups and at this time "Temple Gold" teaches this one in no secret manner. All stop knitting to drink tea and then pick up the knitting again.

Missionary: Who will tell us a good story?

Someone volunteers. There was an old man who had only one son. In his old age this man became so poor that he was dependent on others for his food and clothing. His condition worried him much and tired other people so that at last he decided to go to his son. His son had a wife and a son seven years old. He thought that his son would be kind to him but he gave him only the crumbs from his table on a broken dish as one would feed a cat. The little grandson seeing this broken dish given to his old grandfather every day, grew to believe this to be the right way to feed an old man. So, one day, the little boy was found outside breaking the edges off of a broken piece of pot. When asked by his father and mother what he was doing he answered, "When you grow old like grandfather, I will give you food on this." (Comment on the story).

Missionary: This is a very pretty day outside and a good time to use the camera. Let us go out in the garden and take pictures.

ROADSIDE BIBLE LESSON

Stage: Open grassy space beside a road or in front of a tent.

A Victrola with several records of singing birds, animals, laughing or whistling.

One missionary and a native boy who has carried the Victrola.

The Cast: People of any size and any number.

Materials: Costumes of old torn blankets, half length sheets, torn garments or white cotton cloth, the women wearing long dresses and the men wearing either shorts or long trousers with white shirt tails out over the trousers. No shoes nor hats. The costuming is very simple and can be made up of any white or dirty white materials available.

These people are coming to market for the purpose of buying and selling and bring their loads with them. They climb up over mountain paths and drive sheep and cows ahead of them, therefore they carry sticks to aid them on their way. The women carry two or three chickens, six or eight eggs in the end of a scarf; a dozen onions in a dirty rag; beans or coffee tied in a rag. On the back is strapped a load of wood, bundles of grass, jar of honey, bundle of cabbage, peppers, corn, butter or even a baby. The men carry three or four long poles; head loads of grass, corn, hides, a stock of bananas on a stick over the shoulder, a gun or spear. The bundles can be so arranged that only the ends of grass, corn husk, wood, etc., peer out at the end of the bundle.

Scene: As the missionary takes the Victrola from a pillowcase, two or three people stop and watch. As the first record is placed these with one or two others step closer. They look dazed, smile, and one or two question each other as to what it is all about. One man declares that a man is inside the box. Another thinks it an evil spirit. One or two at a time come along with their loads, step toward the box, place their bundles on the ground or stand and hold them while they listen and gaze. Some have heard before. Two or three old men and women always make the greatest disturbance for they insist on talking. And the crowd insists on keeping them quiet by telling them so. After some thirty have gathered, some sitting and others standing, the music is shut off and a very simple Bible lesson is taught. In the Saturday meeting the lesson is started by asking the people, "What day is tomorrow? What does God teach us about the Sabbath day? How many are going to church tomorrow?, etc." Then a shepherd boy might be located in the crowd and a story of David or the Twenty-third Psalm told.

After this lesson, some people must go on to market while others stay, listen to another record and another Bible story.

After two lessons the Victrola is closed and the Missionary starts away talking with the people.

Literature Department

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY 1932—1933

Rainbow Empire (adult-foreign)—one to four copies sent to one address, 70 cents each, postpaid; five or more copies to one address, 65 cents each, postpaid; books called for personally. 65 cents each.

How to Use "Rainbow Empire", 15 cents each.

The Up-Trail (junior-foreign), 40 cents per copy. *How to Use,* 15 cents each. Tickets for the trip, 1 cent per strip. Every junior needs a ticket.

Facing the Future in Indian Missions (adult-home), 60 cents in paper. $1.00 in cloth.

Leaders Manual for "Facing the Future", 25 cents.

Many Moons Ago and Now (junior-home), 75 cents in paper. Directions for leaders are included in the text.

American Indian Pitcure Sheet, 25 cents.

JUBILEE SEALS

The poster that appears monthly in the Magazine. setting forth the challenge of the Jubilee, with five objectives, has been reduced, making a seal 2 x 2½ inches, the same cut with the same wording. These are made into stickers for envelopes or stationery.

These seals may be procured from the Literature Department at 25 cents per hundred.

The Mission Study text books for the coming year, *The Christian Mission in America,* by Hugh T. Kerr, and *The Never Failing Light,* by James H. Franklin, are promised in May. The price will probably be Paper, 60 cents each; cloth, $1.00 each.

PRAYER CYCLE

Price 10 cents each, $1.00 per doz., $7.50 per 100. Postpaid when money accompanies order.

PRAYER CYCLE

Jubilee Questionnaire

(Questions based on, or suggested by the Prayer Cycle.)

1. Name the BOARDS of the United Presbyterian Church. (p.2)
2. Name our Church Publications used in America. (p.2)
3. What do you mean by Stewardship?
4. How may the Gospel of Stewardship be spread? (p.3)
5. Name the four U. P. mission fields abroad. (p.4)
6. Name our four mission centers in the North Sudan. (p.5)
7. Name three missionaries in North Sudan and tell where each is located. (p.5)
8. For how many people in Sudan are we responsible? (p.6)
9. Name our two mission stations in South Sudan. (p.6)
10. Name three missionaries in South Sudan and tell where each is located. (p.6)
11. Quote one Bible verse on Ethiopia. (Psa. 68:3)
12. Who is Emperor of Ethiopia?
13. What are some outstanding characteristics of the Emperor of Ethiopia?
14. What religions do our missionaries find in Ethiopia?
15. Name our three mission stations in Ethiopia. (p.7)
16. Name five missionaries to Ethiopia and tell where each is located. (p.7)
17. Approximately what proportion of the missionaries to Ethiopia are medical workers?
18. In which four states do we have missions for the Negro? (pp.8-11)
19. Where do we have a college for the Negro? (p.8)
20. Who is President of our Negro College?
21. Name and locate five workers in our Negro Missions. (pp.8-11)

22. Name five outstanding Negro leaders of America and tell for what each is famous.

23. Name five definite things for which we should pray for the Negro. (pp.8-11)

24. Name and locate three workers among the Foreigners in America. (p.12)

25. Name our three Mountain missions in Kentucky. (p.13)

26. Name one worker at each of our three Mountain missions in Kentucky. (p.13)

27. Name any four of our Mountain missions in Tennessee. (pp.13, 14)

28. Name and locate any four workers in our Tennessee Mountain Missions. (pp.13-14)

29. Where are our three missions to the American Indian? (p.15)

30. Who has charge of each of our American Indian missions? (p.15)

31. In what section of India do we have work?

32. What are the native religions of the section of India where we have work?

33. What (missionary — missionaries) does my Presbyterial (partially) support? Where (is she?—are they?)

34. Name and locate two of our hospitals in India. (pp.16-21)

35. Where is our Boys' Industrial Home in India? Who has charge of it? (p.19)

36. What work stands as a monument to fifty years of service of Emma Dean Anderson? (p.20)

37. What work stands as a monument to the forty-seven years of service of Dr. Maria White? (p.20)

38. Where do the missionaries' children of India go to school? (p.27)

39. Name five missionaries in India you would like to visit. Where will you find each?

40. Name six mission stations in Egypt. (pp.21-27)

41. Name and locate six missionaries in Egypt you would like to visit.

42. For what Egyptian family is a school named? (p.22)

43. Where do missionaries' children in Egypt attend school? p.23)

44. Of what college in Egypt may we justly be proud? (p.22)

45. What three institutions are supported by the Women's Association of North America? (p.31)

46. Name and locate the U. P. Colleges and Theological Seminary. (p.29)

47. What Reform Movements are suggested in the Prayer Cycle? (p.30)

48. Why pray for the Jews? (p.32)

49. What is our World-wide Prayer Responsibility? (p.32)

50. Why has the cover of the Prayer Cycle changed color this year?

The above questionnaire, prepared by Mrs. E. D. McKune, President of Mansfield Presbyterial, also President of the W. G. M. S. Annual Convention, was used by Mansfield Presbyterial in a "Spelling Down Contest".

Revised slightly to conform to the 1933 Prayer Cycle and to make it applicable to general use, it is presented here as a suggestion for similar use on local or group society programs. Such contests would result in a familiarity with the Prayer Cycle, and, consequently, a greater freedom in its use.

Price 10 cents each, $1.00 per doz., $7.50 per hundred. Postpaid when money accompanies order.

PICTURES OF 1932 CONVENTION

Any one who ordered the 1932 W. G. M. S. Convention picture and failed to receive it, please send your name and address to Mrs. I. E. White, 370 Brevort Rd., Columbus, Ohio, and your picture will be forwarded at once.

Treasurer's Report for December 1932 and January 1933

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work			Isaiah	Temperance	New World	Legacies	Miscellaneous	TOTAL
											Orphans' Home	Home for Ag. People	Columbia Hospital						
Albany		25.00																	25.00
Allegheny	357.00	1390.00	225.00	94.00	207.00	123.00	40.00	101.00	75.00					14.00	28.00				2654.00
Argyle			268.00																268.00
Arkansas Valley	5.60	302.00						8.00											315.60
Beaver Valley	45.00	179.00	27.00	2.00	25.00	3.00		81.00	12.00	11.00				18.00	6.00				409.00
Big Spring	31.00	106.00	15.00	9.00	8.00	1.00	3.00		1.00	3.00	1.00	1.00		2.00	1.00				182.00
Boston	19.00	200.00																	219.00
Butler			50.00																50.00
Caledonia	60.00	185.00												1.00	1.00				247.00
Cedar Rapids		152.00		3.00	1.00		5.00						4.00						165.00
Chartiers	68.00	542.00	269.00	9.00	24.00	9.00	2.00	55.00	10.00	8.45	1.00	1.00	1.00	8.80	7.00				1015.25
Chicago	11.00	207.00	14.00	13.00	13.00			20.00	2.00						1.00				281.00
Cleveland	115.00	200.00	81.00	57.00	58.00			50.00	28.00					3.00	18.00				610.00
College Springs		81.00					1.00												82.00
Colorado		114.00			5.00	4.00		10.00	4.00	2.00				4.00	4.00				147.00
Conemaugh	1.00	158.00	1.00	10.00	1.00	1.00			1.00	.85				1.00	1.00				175.85
Delaware	11.00	342.65	21.00	10.00	15.00	4.00	5.32	47.00	5.00						2.00				462.97
Des Moines	80.00	112.00	22.00	22.00	17.00	2.00	3.00	22.00	3.00						2.00				287.00
Detroit	36.00		36.00	30.00	31.00	13.00	10.00							2.00					159.50
Frankfort	14.40		14.40											3.50					28.80
Hudson	1230.00	35.00	28.00	18.00	16.00				3.00	1.00				4.00	10.00				1345.00
Idaho	11.00	17.00	8.00	5.00	5.00	2.00			3.00	1.00				2.00	2.00				56.00
Illinois Southern	26.00	384.00	25.00	23.00	10.00	5.00			11.00						17.00				501.00
Indiana	1.00	144.00			8.00														153.00
Indiana Northern	6.00		11.00	2.00	3.00		3.25			20.00									45.25
Keokuk	4.00	303.00	29.00	4.00	2.00	2.00	1.00		2.00					1.00	2.00				350.00
Lake	6.00																		6.00
Los Angeles	56.00		57.00			6.00			20.00					4.00					143.00
Mansfield	93.00	5.00	93.00	10.00	10.00	7.00		2.00	6.00	2.00				2.00	7.00				237.00
Mercer		100.00																	100.00
Monmouth	5.00	220.00	12.00	15.00	5.00	1.00			1.00					1.00					260.00
Monongahela	35.00	700.00	20.00		77.00			31.00						34.00					897.00
Muskingum	10.00	400.00	30.00	27.00	17.00	6.00	2.00	11.00	7.00	16.67				5.00					531.67
Nebraska	9.00	274.00	11.00	11.00	22.00	1.00			14.00						4.00				346.00
New York										2.80				1.00					3.80
Ohio First	26.00	250.00	33.00	5.00	20.00	8.00	5.00	23.00	9.00						3.00				382.00
Ohio Northwestern	64.00	112.00	40.00	10.00	24.00	4.00			4.00						5.00			300.00	563.00
Oklahoma	17.00	53.00	25.00	12.00	8.00			15.00	1.00	2.00				2.00	4.00				139.00
Oregon		107.00								.60									107.60
Philadelphia	120.00	200.00	240.00	25.00	12.00	12.00			12.00										621.00
Puget Sound		285.00																250.00	535.00
Rock Island	46.40	163.42	78.00	10.00	9.00	9.00		31.00	7.00					3.00	7.00				363.82
San Francisco	7.00	179.00	7.00	7.00	2.00	7.00			12.00					3.33	3.00				227.33
Spokane	11.00	10.00	2.00	3.00	3.00	1.00			3.00						1.00				34.00
Texas		5.00																	5.00
Vermont	4.00																		4.00

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Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

REPORT OF THE TEMPERANCE COMMITTEE OF THE EGYPTIAN MISSION

A very splendid report has been received from this Committee which follows in condensed form though every item is worthy of inclusion and the fine work accomplished deserves more words of praise than these few that can be recorded. Mrs. M. C. McFeeters took over the chairmanship of this Committee when Mrs. F. S. Hoyman came home on her recent furlough and has continued the same successful plan of work as you can judge from these items.

"A poster contest was held in which seven mission schools participated, the posters being exhibited later at the W. C. T. U. convention in Cairo. Literature and slides were furnished to Assiut College students who in summer deputational work visited 79 villages reaching 8,640 people. Two young men with the aid of the mission stereopticon and daylight screen visited 53 villages in 5 weeks holding 58 meetings. One young man during the past four months has visited 25 villages giving 62 lectures and reports many pledge signers, both from alcohol and tobacco. The Temperance Committee of the Abbassia C. E. Society arranged 13 temperance meetings, 11 of which included lantern lectures, to audiences totalling 3,000. Approximately half a million leaflets and blotters have been printed and sent out during the past year. This work has been accomplished in close co-operation with the W. C. T. U. and a large part of the expense has been borne by that organization."

The death of Miss Anna Y. Thompson took from Egypt a veteran worker in the temperance cause and the Committee voices this appreciation of her life and work: "We wish to record our gratitude for the outstanding service of Miss Anna Y. Thompson, as a tribute of praise to her enthusiastic and perserving efforts in the cause of temperance in Egypt. We feel a deep sense of loss but rejoice in her crowning and know her works do follow her."

We are happy that by giving a sum of money from Temperance and Reform funds we in this country can help the cause in Egypt.

THE PROHIBITION EMERGENCY CONFERENCE

was held in Washington March 7-8.

It was a gathering of representatives of churches and of all temperance organizations. A few lines only can be given of this report:

We are unalterably opposed to the repeal of the Eigtheenth Amendment and the legalization of the traffic in alcoholic liquor for beverage purposes in any form. Such traffic, whether legal or illegal, is contrary to the highest American ideals and detrimental to the physical, moral, social and spiritual well-being of the people and to the highest interests of the Nation. If this traffic, now outlawed in our country, should be restored to a legal status in accordance with the repeal proposal now pending in the states, it would throw open the door to a return of the saloon, an institution which even the most ardent friends of liquor declare to be a gigantic evil and which none of them would dare to defend.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Ruth I. Ardrey, 1924 .....Sialkot City
Miss Helen Artman, 1920 .....Sialkot City
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Kathyrn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Abbottabad
Miss Rebecca Jean Black, 1921 .....Sialkot
Miss N. Addaline Brandon, 1931 .....Badomali
Miss Frances E. Brown, 1928 .....Sargodha
Miss Theresa Brownlee, 1922 .....Sialkot City
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Rawalpindi
Miss Laurella G. Dickson, 1897 .....Pasrur
Miss Margaret Fehlman, 1918 .....Lyallpur
Miss Betsy Fleming, 1918 .....Sargodha
Miss Ella M. Gordon, 1898 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Eva M. Hewitt, 1930 .....Sangla Hill
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1908 .....Sangla Hill
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Gurdaspur
Miss Sara Jane Lamont, 1928 .....Gurdaspur
Miss Mary A. Lawrence, 1898 .....Rawalpindi
Miss Mary E. Logan, 1891 .....Gujranwala
Miss Glendine Lundquist, R. N., 1932 ....Rawalpindi
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Elizabeth F. McConnell, R. N., 1931 ....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Margaret L. Murdoch, 1924 .....Rawalpindi
Miss Marian T. Peterson, 1930 .....Pathankot
Miss Willa Ramsey, 1921 .....Pathankot
Miss Laura Reynolds, 1924 .....Sangla Hill
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Miss Helen C. Sharp, M. D., 1932 .....Rawalpindi
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Helen V. Weede, 1928 .....Sheikhupura
Miss Georgia Wengert, 1920 .....Zafarwal
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur

NOW IN THIS COUNTRY

Miss Emma Dean Anderson, 1881 .....
.....231 Franklin St., Slippery Rock, Pa.
Miss Lois Boyd, 1918 .....Sparta, Ill.
Miss Roma B. Beatty, 1909, 400 W. 44th St..
.....Shadyside, Ohio.
Miss Marie E. Cash, R. N., 1926 .....
.....2061 Cornell Rd., Cleveland, O.
Miss Mary F. Lincoln, R. N., 1920 .....
.....1502 Penn Ave., Wichita, Kansas
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Miss Henrietta Moore, 1898 .....
.....R. D. 2, Slippery Rock, Pa.
Miss Sara A. Moore, 1917 .....
.....138 Steel St., Cambridge Springs, Pa.
J. P. Simpson, M. D., 1902 .....Radford, Va.
Miss Kate E. Spencer, 1918 ....R. D. 5, Robinson, Ill.
Miss Eleanor Maconachie, R. N., 1909 ....
c-o Rev. D. H. Maconachie, "The Manse"
.....Hollywood, County Down, Ireland.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, ...
.....211 Mamillah Road, Jerusalem

EGYPT

Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Anna B. Criswell, 1905 .....Assiut
Miss Leota Cabeen, 1909 .....Benha
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Assiut
Miss Gudrun C. Estvad, 1925 .....Tanta
Miss Lucia Dwight, 1919 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta G. French, 1925 .....Assiut
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Tanta
Miss Alice Grimes, 1924 .....Minia
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1918 .....Benha
Miss Bernice Knowles, 1932 .....Cairo
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Ruth McCleery, 1931 .....Cairo
Miss Jeannette McCrory, 1916 .....Minia
Miss Lillian McClelland, 1928 .....Cairo
Miss May E. McFarland, 1919 .....Cairo
Miss Carol E. McMillan, 1906 .....Tanta
Miss Helen J. Martin, 1915 .....Cairo
Miss E. Roxy Martin, 1901 .....Cairo
Miss Sara B. Meloy, 1928 .....Cairo
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Luxor
Miss Frances M. Patton, 1922 .....Mansoura
Miss Estella Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Selver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Isabel Simpson, 1931 .....Cairo
Miss Jane C. Smith, R. N., 1922 .....Cairo
Miss Nellie C. Smith, 1911 .....Benha
Miss Marie F. Tait, 1925 .....Zagazig
Miss Helen May Walker, 1930 .....Alexandria
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Alexandria
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Margaret A. Work, 1924 .....Cairo
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta
Miss Elizabeth Wilson, 1932 .....Cairo

NOW IN THIS COUNTRY

Mrs. Mary K. Coventry, 1918, ...Americus, Kansas
Miss Elsie French, 1909, c-o Mrs. W. J.
French, 924 S. 10th St., Escanaba, Mich.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926, 960 Third Ave.,
.....Los Angeles, Calif.
Miss Dora B. Mason, 1918, 1008 Milton, St.,
.....Wilkinsburg, Pa.
Miss Mary L. Thompson, 1917 .....Tarkio, Mo.

SUDAN

Miss Mary E. Cole, 1919 .....Khartum North
Miss Una Cole, 1918 .....Omdurman
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasir
Miss Aulora R. McIntyre, 1911 .....Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Marguerite McClellan, 1926 ....Khartum North
Miss Ruth M. Parks, 1930 .....Khartum North
Miss E. Verna Pillow, 1930 .....Khartum North
Miss C. Blanche Soule, R. N., 1921 .....Nasir

NOW IN THIS COUNTRY

Miss Esther Minta Ganter, 1928 .....
....709 Prospect Ave., So. Pasadena, Calif.
Miss Frances Turk, R. N., 1921, 823 E. Hutchin-
.....son Ave., Edgewood, Pittsburgh, Pa.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 ..
.....Addis Ababa
Miss Viola M. Bayne, R. N., 1924 .....Gorei
Miss Isabel Blair, 1922 .....Sayo
Miss Mildred Kiemele, 1929 .....Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 .....Sayo
Mrs. Ruth L. Walker, 1928 .....Gorei
Miss Florence D. White, 1928 .....Addis Ababa

OFFICERS OF ANNUAL CONVENTION OF W. G. M. S. TO BE HELD IN N. S. PITTSBURGH, PA., 1933

President: Mrs. E. D. McKune, 2409 Fairmont Blvd., N. E. Canton, Ohio.

First Vice President: Mrs. G. A. Quay, 353 E. Main St., East Palestine, Ohio.

Second Vice President: Mrs. I. E. White, 370 Brevoort, Columbus, Ohio.

Secretary: Miss Lillian M. Robertson, 31-75 29th St., Long Island City, New York.

Treasurer: Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa.

Local Committee, Allegheny Presbyterial:
Chairman, Mrs. Wm. T. Lytle, 220 Ridge Ave., Ben Avon, Pa.; Secretary, Mrs. Samuel E. Baird, Harden Drive, R. D. 7, Bellevue, Pa.; Mrs. D. T. McKeag, 220 Belva Ave., Avalon, Pa.; Mrs. Albert B. Smith, 1815 Morrell St., N. S., Pittsburgh, Pa.; Mrs. E. P. McClain, 260 Watsonia Blvd., N. S., Pittsburgh, Pa.; Mrs. C. W. McCandless, 608 Taylor Ave., N. S., Pittsburgh, Pa.; Mrs. I. H. Milliken, 205 Lexington Ave., Aspinwall, Pa.; Miss Mary White, 1502 Boyle St., N. S., Pittsburgh, Pa.; Mrs. Chas. W. Fulton, 455 Forest Ave., Bellevue, Pa.

OFFICERS OF UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF NORTH AMERICA

President: Mrs. W. H. Vincent, 3552 McClure Ave., N. S., Pittsburgh, Pa.

First Vice President: Mrs. R. L. Thompson, 7116 Brighton Road, Ben Avon, Pa.

Second Vice President: Mrs. T. P. Trimble, 5927 Howe St., Pittsburgh, Pa.

Recording Secretary: Mrs. John A. Wilson, 412 S. Main St., Zelienople, Pa.

Corresponding Secretary: Mrs. Ira Gribben, 5611 Fair Oaks St., Pittsburgh, Pa.

Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

ORPHANS' HOME

Valencia, Butler County, Pa.

President: Mrs. Frank A. Gaut, Valencia, Pa.

Vice Presidents: Mrs. J. B. Graves, 1477 Dormont Ave., Pittsburgh, Pa.; Mrs. A. A. McLachlan, R. 7, Bellevue, Pa.

Corresponding Secretary: Miss Mary White, 1502 Boyle St., N. S., Pittsburgh, Pa.

Recording Secretary: Miss Clara J. Wilson, 150 N. Craig St., Pittsburgh, Pa.

Donation Secretary: Mrs. Annie E. Duff, 41 Maplewood Ave., Crafton, Pa.

COLUMBIA HOSPITAL

Penn and West Sts., Wilkinsburg, Pa.

President: Mrs. A. M. Scott, 528 Jones Ave., Braddock, Pa.
Vice Presidents: Miss Emma Mabon, 208 W. North Ave., N. S., Pittsburgh, Pa.; Mrs. W. A. Krebs, 19 Stowe St., Ingram, Pa.
Recording Secretary: Mrs. R. M. Douglass, 525 Hulton Rd., Oakmont, Pa.
Corresponding Secretary: Mrs. T. D. Edgar, 407 Todd St., Wilkinsburg, Pa.
Donation Secretary: Mrs. Howard Stevenson, 84 Emily St., Crafton Station, Pittsburgh, Pa.
Financial Secretary: Mrs. D. W. McNaugher, 2301 Osgood St., N. S., Pittsburgh, Pa.
Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

HOME FOR AGED PEOPLE

Penn and Trenton Avenues, Wilkinsburg, Pa.

President: Mrs. D. T. McKeag, 220 Belva St., Avalon, Pa.
President Emeritus: Mrs. S. B. Donaldson.
1st Vice Pres.: Mrs. C. O. Anderson, 6830 Thomas Blvd., E. E., Pittsburgh, Pa.
2nd Vice Pres.: Mrs. J. P. Cameron, 312 Lehi Ave., Pittsburgh, Pa.
N. S., Pittsburgh, Pa.
Cor. Sec.: Mrs. W. K. Given, R. D. 1, Allison Park, Pa.
Donation Sec.: Miss Nan P. Moore, 5627 Rural Ave., E. E., Pittsburgh, Pa.
Financial Sec.: Miss Annetta M. Little, 1503 Dormont Ave., Dormont, Pittsburgh, Pa.

OFFICERS OF THE UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF THE WEST

President: Mrs. Thos. B. McNary, 4777 Eagle Rock Bldg., Los Angeles, Calif.

First Vice President: Mrs. J. G. Kennedy, 311 East Bishop St., Santa Ana, Calif.

Second Vice President: Mrs. O. S. Johnston, 1244 So. Broadway, Santa Ana, Calif.

Secretary: Mrs. H. L. Calvin, 50 No. Michigan Ave., Pasadena, Calif.
Treasurer: Mrs. J. C. Dunwoody, 739 No. St. Andrews, Los Angeles, Calif.
Corresponding Secretary: Miss Della M. Clements, 462 East Vernon Ave., Los Angeles, Calif.
Auditor: Miss Mary King, 2015 Fifth St., Los Angeles, Calif.

PRESBYTERIAL DELEGATE HONOR ROLL

This is the last report of Presbyterials for the Honor Roll this year. Accept our congratulations for this splendid, helpful bit of timeousness. The "Pink Credentials" will be mailed the Recording Secretaries in May, to be forwarded to delegates.—Convention Secretary.

Puget Sound,	Feb. 13, 1933	Detroit	March 4, 1933
Big Spring,	Feb. 17, 1933	Delaware,	March 6, 1933
Butler,	Feb. 18, 1933	Kansas City,	March 6, 1933
Conemaugh,	Feb. 25, 1933	Indiana	March 8, 1933
Mercer,	Feb. 28, 1033	Boston,	March 8, 1933
Keokuk,	March 1, 1933		

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

MOTHERS AND DAUGHTERS

Yet hear the Word of the Lord, O ye women, and let your ears receive the Word of His mouth, and teach your daughter wailing. Jer. 9:20.

At a recent Missionary meeting it was noticeable that quite a number of young married women were members. When asked why they belonged, the answers were "Mother always took sister and me to the missionary meeting on Saturday afternoons with her." "We had to sit still on our chairs during the program and be quiet, but during the business part, we girls were allowed to run out and play." "We started as little girls, and just grew up in the Women's Missionary Society."

Always attending with Mother, these daughters need never ask the question: "What mean ye by this service?" (Ex. 12:26)

At this Quiet Hour, let us pray for the Mothers of little daughters that they may bring them up in the nurture and admonition of the Lord." "As is the mother, so is the daughter." Ez. 16:44.

A mother was advised to take her little ones to church, but she said: "O, they do not know how to behave when they are so small; I'll take them when they are old enough to know how to act in church." As a result, when they were older and she wished to start them to going to church, it was a difficult matter and almost impossible. One grown daughter can scarcely be induced to attend occasionally now.

The Bible says: "Rise up, ye women that are at ease; be troubled, ye careless ones." "Tremble, ye women that are at ease."

If we work upon marble, it will perish;
If we work upon brass, time will efface it;
If we rear temples, they will crumble into dust;
But if we work upon immortal souls,
If we imbue them with principle,
With the just fear of God and the love of fellow man,
We engrave on those tablets something which will brighten all eternity.
—Daniel Webster.

Pray for the daughters and organize them into Young Women's Missionary societies. Make their programs interesting. Come promptly. Come prepared. Come prayerfully. Come personally responsible. Come with a Psalm or a prayer or a promise.

The enemy of righteousness, temperance, and missions has thrust upon our land the terrible Beer traffic. There will be need of much work in our Missionary societies. So we must teach our daughters to wail and work against the woes that will flow as a result of intemperance. Weeping and wailing will be felt all over our land.

Your daughters, your heart's dearest treasures,
Oh! the snares that are set for their feet;
Have you brought them in faith to your Savior,
To taste His salvation so sweet?
Have they given themselves to His keeping
Who died their salvation to win?
Is "the scarlet thread bound in the window?"
Are your precious ones all gathered in?

Mothers:—
If you can hear God's call, when those about you
Are urging other calls and claims on you
If you can trust your Lord when others doubt you
Certain that He will guide in all you do
If you can lead those eager, weak beginners
By patient, loving care, your life, your prayer
Yours is the test with all the challenge in it
You'll be a missionary, through and through.—E. H. Walmsley, China.

Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.

Alice Freeman Palmer Memorial